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LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES, ADDRESSED TO YOUTH.

LECTURE III.

(*Concluded from p.* 342.)

It seems proper that I should here take some notice of the various readings of the Old and New Testaments, in the original languages; as this is a subject in regard to which erroneous notions are often entertained and propagated. These various readings were, indeed, a fruitful theme of infidel declamation, for a long time. But it led eventually, as other infidel objections have always led, to a more full and satisfactory establishment of sacred truth. Dr. KENNICOTT of England, who led the way in this important undertaking, and a most learned Italian by the name of DE ROSSI since, have collated, or compared, all the manuscript copies of the Hebrew scriptures, which they could find in the whole world, as well as some of the earliest printed copies, and have given a fair exhibition of the various readings in all. The same has been done, in regard to the New Testament, by a considerable number of learned men; the most laborious and successful of whom was probably GRIESBACH. And what has been the result? Truly the number of various readings is great, and at first sight might appear formidable. But examine them carefully and candidly, and not only does the fear of a corrupted Bible vanish, but the integrity of the sacred text, is most wonderfully established. Ninety-nine hundredths of them—I think I may safely say—are manifest slips of the pen, mistakes or oversights of transcribers, or errors of the press—exactly like what you may see in a collection of the same kind, made by Mr. Carey, in his first edition of our translation of the Bible, printed in this city; and like what you may now find, in almost all the Bibles that you daily read. But do any of you think that you are in danger of mistaking the truths of your Bible, because of these errors of the press? You know you do not.—And competent judges have given it as their opinion, that the most corrupt copy of the Greek New Testament that can be found, if taken altogether, would not change one important truth of the sacred volume.

You will not understand, however, that among these various readings there are not some of very considerable importance, for ascertaining the true sense of particular passages, and with a view to determine whether certain clauses or periods, ought to be retained or rejected. But when the whole are brought together and compared, the true reading is, in general, not difficult to be judged of; and the mind of the biblical scholar is satisfied, and even delighted, to find that his faith in scripture is not shaken, but greatly confirmed.—To find, that although a perpetual miracle has not been wrought—for nothing less would have been sufficient—to prevent the slips and errors of transcribers and printers, yet that the providence of God has manifestly and wonderfully pre-

served his revealed truth, so that it has remained uncorrupted to the present time. It is well observed by Greisbach that,* "THE WORD of GOD is not changed, when a term or two is expunged, or added, or changed for another, in the vulgar text. That which is usually called the Word of God, agreeably to a Hebrew rather than a Latin appellation, is contained in the SENSE of sacred scripture; and does not so depend on syllables and letters, as that the real word of God, that is, the doctrine of Christ and the apostles, is destroyed, when (on the best reason and authority, and with a perfect preservation of the sense,) a particular term is changed—THE WORD OF GOD ENDURETH FOREVER! Nor is it rendered *uncertain* by the labours of modest and pious criticks, whose sole aim it is, that by the help of God, they may render the divine word as certain as possible."

In translating the revealed will of God out of the original into other languages, an accurate knowledge of both, as well as the greatest care and fidelity, ought certainly to be possessed by the translators. And these were unquestionably the qualifications, and that in a very eminent degree, of those who formed our common English translation of the Bible. I do not believe they are chargeable with a known or wilful perversion of a single phrase or word of the original text. After a diligent and repeated comparison, for myself, of the whole of this translation of the New Testament with the original Greek, and the various readings of Griesbach, I do think that it gives one of the best exhibitions of the truth of God, in that portion of his holy word, that ever was or ever can be made. I do not say that the translation is perfect.—It is human, and it ought to be considered as fairly open to every real improvement. Particular words and passages might doubtless be somewhat more perfectly rendered. But hundreds of proposed amendments would, if made, be, in my opinion, changes for the worse, and not for the better. And it is not without great regret that I ever hear this translation, or any part of it, spoken of in a manner which is calculated, although it be not intended, to make an unlettered Christian distrust its fidelity and general accuracy. It certainly is both faithful and accurate, beyond what can usually be met with, or hoped for, in productions merely human.

In regard to the Old Testament, although the fidelity of the translators was as great, doubtless, in rendering that, as in the other part of their work, and although they were certainly well acquainted with the Hebrew language, yet they did lack some means of making a perfect translation, which have been furnished since their time. By the aid of these means, Lowth has given a new translation of the prophecy of Isaiah; and some other parts of the Old Testament have been translated by others, in such manner as to be, at least in the opinion of many, a sensible improvement of the old version. Yet even here, the principal improvement lies in removing some obscurities, and bringing to view some latent beauties and energies, of the original writers. So far as I can judge and recollect, they do not exhibit, in the old version, a single error which is so connected with either faith or practice, as to be important to the common reader.

The truth is, that almost every language has peculiarities that cannot be perfectly translated. Those who are familiar with the original languages of the Bible, see these pe-

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* Deinde non ideo *verbum Dei* mutatur, quia in textu vulgari unum alterumve vocabulum deletur aut additur aut cum alio permutatur. Quod, hebraico magis quam latino nomine, verbum Dei appellare solent, continetur *sensu* scriputræ sacræ; non autem ita in ipsis syllabis atque literis consistet, ut mutato (ob gravissimas rationes et auctoritates, ac salvo sensu) vocabulo quodam, ipsum Dei verbum, hoc est doctrina Christi ac apostolorum, pereat. * * * * * *Verbum Dei manet in æternum!* Nec *incertum* sit studiis criticorum modestorum atque piorum, qui unice id agunt, ut, Deo auxiliante, quam possunt maxime verbum divinum reddant certissimum.

Proleg. sect. i.

culiarities, and wish to transfuse them into a translation. But when they attempt to do it, they often find that they have not succeeded a whit better than others had done before. Dr. Young has remarked, "that the numerous attempts to translate Homer, show that Homer has never been translated." Those who read the wonderful poems of that ancient author in the original, see some beauties which they do not see in any translation. They try to transfer these beauties into their mother tongue, and they fail, like all their predecessors. It is exactly so with the incomparable originals of the holy scriptures. Many attempts at a new and more perfect translation have, on the whole, not been as successful as those which preceded them. For myself, I strongly incline to the opinion, that any new translation of the whole Bible which could now be obtained, would not, take it altogether, be as good as the old. Particular passages would probably be improved, but the defects in other respects, would, it is likely, more than counterbalance all the improvements. If we could have a Bible in which the common version should stand exactly as it is, with the exception of a few places in which criticks and commentators are much agreed that changes might be made for the better, and agreed too in regard to what the changes should be, it would, I think, be desirable. But such a work is scarcely to be hoped for; and to one in which the changes should be numerous and extensive, there is, in my mind, the most serious objections. As the matter now stands, those who take an interest in revealed truth, although entirely unacquainted with the original languages of the Bible, can, and often do, learn from commentators and preachers of the gospel, what can be said in favour of an improved rendering of certain words and phrases. It seems better to leave the matter here, than to attempt something which may not be at once safe and practicable.

In fine, my young friends, let nothing that you hear—and sometimes, I admit, very properly hear—about the import of this or that original word, or phrase, lead you to suspect that you do not read the true *sense* of the sacred scriptures, in the common or vulgar version of your Bibles. Take from speakers, or commentators, every real illustration of the original sacred text, which they may satisfy you that they furnish. This you ought certainly to do. But rely upon it, that every thing which goes to invalidate a doctrine or truth, which you find in a plain passage of your Bible, as you now have it,—especially if it is confirmed by other passages—is a deception. Here, is the true test—Is the doctrine questioned in a particular text, clearly taught in other texts? If it is, let the critick have his way, rather than trouble yourselves much about it.—He may be right, or he may be wrong. But the doctrine in question is true, if it is clearly taught in any part of the sacred volume, and especially if it be repeatedly taught. And as to all attempts to make those who cannot judge for themselves of the original languages of scripture, believe that the vulgar version does not give a right view of any important truth of revelation, they are attempts of the most wicked and mischievous kind.

Let me now, in closing this lecture, beg your very serious attention to two or three remarks and advices of a practical kind, arising out of what you have heard at this time. 1. Often think on the treasure which you possess in having the Bible—having it in your own hands, and being able to read it in your own language. This is not thought on, a hundredth part as much as it ought to be; nor with any proper measure of that lively gratitude to God, for his distinguishing favour in this respect, which all who have received the favour, ought to feel and to express. The Bible is really the sun of the moral system. Take it from the world, and a night of ignorance and vice, of the most awful kind, would immediately succeed. There

is not now a people on the face of the earth who are not idolaters, except those whom the Bible has kept from being so. There never was a people that did not run into idolatry, of some kind, unless preserved from it by revelation. The Mahometans form no exception. The Koran borrowed from the Bible the doctrines which keep the Mussulmen from worshipping idols. The most learned and refined nations of heathen antiquity, the Egyptians, Babylonians, Greeks, and Romans, were more various, and more sottish, in their idolatry, than the barbarous nations that they despised. The Chinese, Persians, and Hindoos, in modern times, are all idolaters, in some form or other. Yes, and but for the Bible, you, my dear youth, in place of coming here this evening to worship the true God, and to hear of this blessed book, might have come here to worship stocks or stones, and some of you to be offered in sacrifice to an idol. Bind the Bible to your hearts. Never open it but with reverence, as the revealed will of God.—Never open it without gratitude to God, that he has revealed his will to man; and that he has given you the happy lot to possess this inestimable treasure.

2. Remember that where God has given much, he will require the more. "This (said our Saviour) is *the* condemnation, that light has come into the world, and men have loved darkness rather than light, because their deeds were evil.—The servant that knew his Lord's will, and did it not, shall be beaten with many stripes." It is the greatest of mercies to live under the light of the gospel; but it will prove the greatest of curses to die under that light, to all whom the gospel shall not have made wise unto salvation. Yes, verily, this gospel will either prove "the savour of life unto life, or of death unto death," to all who are acquainted with it. The possession of it is a privilege, a talent, a treasure, for which you have a high and solemn account to render. Now, that you may render up this account, "with joy, and not with grief," let me—

3dly. Most earnestly and tenderly counsel and exhort you, not only to read and study the scriptures with diligence and care, so that your minds may be thoroughly embued with divine truth, but to seek earnestly of God the influences of his Holy Spirit—of that same blessed Agent by whom the scriptures were indited—to seal his word on your hearts—to "sanctify you through the truth." Never be content with intellectual attainments merely, in scriptural knowledge. This knowledge is valuable chiefly with a view to its *practical* influence. Let me particularly recommend that you *daily* read the holy scriptures, not only with *seriousness*, but with *prayer*. Yes, let not the day pass, in ordinary circumstances, in which you do not attentively peruse at least a small portion of the word of life, accompanied with earnest prayer that God may bless it to your souls. I question if this practice was ever long continued without sensible benefit. Try it, precious youth, and may God grant that the benefit you derive from it, may be not only sensible but *saving*.

4. Take your part, cordially and actively, in endeavouring to put the sacred scriptures into the hands of those who have hitherto remained ignorant of them. It is your happiness to live at a time when vigorous exertions are making, both to translate the word of God into many languages in which it has never yet been read, and to enable and persuade those whom poverty or carelessness have hitherto kept from reading it in the languages into which it has already been translated, to avail themselves of the richest blessing which a gracious God has ever bestowed on a guilty world. In this holy work, this heavenly charity, cherish a sacred emulation to take your full share. Whether male or female, let no individual who is not now a member of a Bible society, or who has not contributed something to the Bible

cause, neglect any longer to partake in the honour, the happiness, and the duty of patronising and promoting such institutions. To the rising generation, the whole of this labour of love, this inestimably important concern, must soon be committed. And as they will answer it to God and to perishing millions, they should look well, that they neither shrink from the labour, nor perform it slothfully. Rather let them far exceed, as we hope they will, all that their fathers have done; and receive, in the largest measure, the high reward of those, who, having "turned many unto righteousness, shall shine as the stars forever and ever."

REMARKS ON THE ATONEMENT, WITH SPECIAL REFERENCE TO ITS EXTENT.

(*Concluded from p.* 345.)

4. The preceding argument leads us very naturally to contemplate the EFFECTS of the atonement.

These have been frequently adverted to in the foregoing remarks; but as the field is ample and abounds in streams of living water, and is clothed with green pastures, which delight the eyes and gladden the heart, it cannot be irksome to take a more extensive survey of it. The death of Christ, as has already been shown, was not to render salvation *possible*, but to *ensure* it to all those for whom it was offered. It is every where declared to be an *expiation* of sin, of all sin, unbelief among the rest; and to say that Christ by dying has rendered the pardon of unbelief possible, provided the person believes, is akin to contradiction. It is not faith which puts efficacy into the atonement, but it is the atonement which gives origin to faith. To say otherwise, is to make faith a meritorious ground of salvation. But to proceed—Not only was the design of this great transaction to secure the salvation of those for whom it was made, and its nature adapted to that design; but its effects are every where spoken of as peace with God, justification, the bestowment of present grace, and complete enjoyment of glory and felicity, at the right hand of God.

Between the bearing of their iniquities and their justification, there is an inseparable connexion. By his knowledge (ברעתו by the knowledge of him) shall my righteous servant justify many; (why?) for he shall bear their iniquities. Is. liii. 11. If then he bore the iniquities of all, he must justify all, and of course glorify all. His people are one with himself. Thus, Gal. iii. 29, the apostle takes it for granted, that if they are Christ's, then are they Abraham's seed. And how does he arrive at this conclusion? From the fact (v. 16.) that Christ is Abraham's seed, —thus proving their oneness with Christ. Hence too they are said to be crucified with Christ—to have died together with Christ—to be dead with Christ from the elements of the world—to be risen with Christ. This is the mystery of godliness. Their union to him serves as a ground for the imputation of his merit to them. By imputation his actions became their actions, his sufferings their sufferings, his righteousness their righteousness, and their sins his sins. He died—but death is the wages of *sin*. Rom. vi. 23. His Father's face was hid from him; he was forsaken, but the *righteous* are never forsaken. Ps. xxxvii. 25. He calls himself "a worm, and no man." Ps. xxii. 6, comp. verses 1 and 8. Thus we see very plainly, the justice of releasing his people on account of what he himself has done.

The very terms by which his atonement is expressed, fully prove the connexion between his sufferings and the release of his people. It is called כפר, *a covering*, καταλλαγη, *a reconciliation*. If the parties at variance be *reconciled*, the atonement must be efficacious. "He hath *redeemed us* from the curse of the law, being made a curse for us." If all men were so redeemed, they could never be condemned. The

very condemnation of the law is a curse, and if this curse be removed the condemnation is no more. Nor is this a *conditional* redemption from the curse. Scripture nowhere says so; and besides, it was when he was made a curse for us, and not when we believe, that this deliverance was secured. Hence, as was shown before, God would be unjust in finally condemning the person thus redeemed; unjust, not to the sinner himself, but to Christ who redeemed him *from* the curse. This reconciliation to God, though ensured to our Surety at and by his death, is not applied to *us* until by faith we become interested in the great transaction which procured it. In the same way he is said to have washed us in his blood. He ensured it at his death, and applies it in due time. "For if when we were enemies we were *reconciled* to God by the death of his Son, much more being reconciled shall we be saved by his life." Rom. v. 10. "All things are of God, who hath *reconciled* us to himself by Jesus Christ." 2 Cor. v. 18. This does not surely mean that the reconciliation is entirely on the part of the sinner, and not a reconciliation of God to the sinner. Such an interpretation of these passages is contrary to the scriptural usage of the word reconciliation. "If thy brother hath aught against thee (not if thou hast aught against thy brother)—go, be *reconciled* to thy brother. Again—Such an interpretation is contrary to the design of the atonement, which was not to do away the enmity of the sinner, but to appease the justice of an offended Majesty, that God might be just and yet the justifier of him that believeth. And finally, the reconciliation of the sinner to God, i. e. his conversion, is effected not by the death of Christ, but by the operations of the Spirit consequent on his death; —whereas the reconciliation here spoken of is effected "by the death of his Son."

"In whom we have redemption (απολυτροσιν) through his blood, even the forgiveness of sins." Col. i. 14. Here we are told what this redemption was. It was not by power, but it was the *forgiveness of sins.*— Atonement and forgiveness are so intimately connected, and so necessarily concomitant, that the Holy Spirit does not think it proper in this passage even to separate them. To me it seems as clear as the beams of day, that those who have *redemption* through his blood have also the remission of sins—And if all have redemption through his blood, then will all infallibly be pardoned.— "Their sins and their iniquities will I remember no more against them:— now where remission of these is there is no more offering for sin." Heb. xi. 18. But if some for whom an atonement has been made may be lost, here is another offering for sin.

"Who was delivered for our offences, and raised again for our justification." Rom. iv. 25. If he was delivered for the offences of all, then too was he raised for the justification of all. "And you that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through *death*, to present you holy and unblameable and unreprovable in his sight." Col. i. 22. If he hath reconciled all, then must all be presented holy and unblameable and unreprovable in his sight. We are accepted in the Beloved, made comely by his comeliness put upon us. In what sense, I ask, are they reconciled to God, who shall drink his wrath without mixture for ever and ever? The reason assigned for deliverance from the pit is because a ransom has been found; and if this ransom is found for all, then will all be delivered. "Neither by the blood of goats and of calves, but by his own blood, he entered once into the holy place, having obtained eternal redemption for us." Heb. ix. 12. It seems to me that definite atonement, or universal salvation, cannot possibly be avoided.

Hence the apostle argues *a fortiori*, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also *freely* give (χαρισεται) all things?" Rom.

viii. 32. The argument here is from the gift of Christ *freely*, without any merit, or even faith on our part, to the gift of all other things freely; and if you explain it that other things will be given if we believe, then must you also maintain that Christ was given in consequence of our belief. Besides, if he will give *all* things, faith must of course be included, and then on your own hypothesis all other gifts must follow. If Christ was given for all men, then will all men receive every other gift freely, even faith, repentance, and heaven.

The scriptural argumentation is, that if we were reconciled to God by the death of his Son, much *more* being reconciled, shall we be saved by his life. We have been reconciled, say some, but much *less* shall we be saved by his life: or rather we shall not be saved at all by his life. The scriptural system is this: Christ has sheep; he lays down his life for his sheep; as a consequence or effect, his sheep are made to hear his voice; and as the result of the whole, he gives to them eternal life. By his stripes we are healed. He gave himself for us, that we might receive the adoption of sons, and "because we are sons, God hath sent forth the sprit of his Son into our hearts, crying, Abba Father." Gal. iv. 5.

If I find a person in distress, whom I am able to relieve, and do not relieve him, I plainly declare ipso facto that I do not will his release: So when the Almighty leaves a person destitute of faith, he fully declares that he does not will the salvation of that person. Those for whom his Son died he wills to save, and in due time he regenerates, justifies, adopts, sanctifies and glorifies them. Rom. viii. 25—30.

5. The atonement was the fruit of special love. "In this was manifested the love of God, because that God sent his only begotten Son into the world that we might live through him." The evidence of the love consisted in the gift, and in the design that we might live through him. "Herein is love," &c. "The life which I now live I live by the faith of the Son of God, who loved me, and (therefore) gave himself for me." Gal. i. 20. "He loved the church, and (for this reason) gave himself for it." "God *so* loved," &c. "As the Father hath loved me, so have I loved you." "Greater love than this hath no man, than that a man lay down his life for his friends." But to prove that the death of Christ resulted from special love is, we presume, needless.

All men are not the objects of this special love. Peter and Judas were certainly not equally the objects of his love from eternity. "Jacob have I loved, but Esau have I hated." This peculiar love is confined to the elect. "I have loved thee with an everlasting love, *therefore* with loving kindness have I drawn thee." It is only those who are *drawn* who are the objects of this special love. Some indeed would make us believe that God has no special love to the elect prior to their conversion; but this is contrary to every representation of scripture. "We love him because he *first* loved us." Their very conversion proceeded from great love to them. "But God, who is rich in mercy, for his *great* love wherewith he loved us, even when we were *dead in sins*, hath quickened us together with Christ—that in the ages to come he might shew the *exceeding* riches of his grace," &c. Eph. ii. 4—7. The argument stands thus: All men are not the objects of special love; those for whom the atonement was made were objects of special love; therefore, the atonement was not made for all.

The love of God is known to us only by the manifestations of it. Equal manifestations of it to different individuals imply equal degrees of love to those individuals; and as Christ is every where represented as infinitely the greatest gift, in comparison with which all others are as nothing, it will necessarily follow, if this gift were bestowed upon all, the elect cannot have *special* reasons for love and adoration. How such a no-

tion corresponds with the descriptions of *special* love, and with the final song of the redeemed, I leave for others to determine. If they, more than the reprobate, are indebted to grace, it is not to Christ, for he is supposed to have given himself equally for all. To the Holy Spirit indeed they are under peculiar obligations who has applied to them only, what was purchased for all. Those whom Christ loved he loved even till the end. Indeed if Christ had no more love to the elect than to the reprobate when he died for them, it is easy to prove, on these lax principles, that the atonement did not proceed from love at all. If he died for the reprobate, what induced him to die for them? Was it out of *love* to them—that they might be *benefited* by his death? This cannot be asserted that he meant to benefit them by it, else his design must fail of accomplishment. It must therefore have been with no design, or to render them eternally more miserable—neither of which horrible assertions dare any man ascribe to that peaceful errand which was not to *condemn* the world, but that the world through him might be *saved*. The condemnation of the reprobate will, we acknowledge, be greatly enhanced by the gift of the Saviour, but this did not, properly speaking, enter into the design of the atonement, but must necessarily grow out of the enmity of the human heart coming into contact with this glorious exhibition of the divine character.

6. Let us close the discussion by examining some of the consequences of the opposite doctrine.

1. It fails to ascribe *equal* honour to the several persons of the blessed Trinity. It supposes that God the Son so loved *all* men as to open a way fully for their salvation; but that God the Father had not love enough to all, to elect them, nor God the Holy Ghost to apply this salvation, so fully and freely offered. But if God the Father selected a part for whom salvation should be provided, and the Son purchased salvation for this part, and the Holy Ghost applies it to this part, the plan is perfectly consistent, and we must worship the Father, Son, and Holy Ghost with equal and delightful aspirations of praise.

2. It supposes that Christ is not a full Saviour—that he laid down his life for persons whom he never intended to save. Far from intending their salvation, which sacred scripture every where speaks of as his design towards those for whom he laid down his life, that by this very act, (which we have always regarded as the highest manifestation of love and mercy) he intended to aggravate to all eternity their condemnation. It supposes that he partly discharges the office of a priest by dying for them, and partly renounces it by refusing to intercede for them. "I pray not for the world" —nor for his immediate disciples only, "but for all those who shall believe on me through their word." John xvii. 20. "Wherefore he is able also to save them to the uttermost that come unto God by him, (and why?) seeing he ever liveth to make *intercession* for them." Heb. vii. 25. If therefore he does not live to make intercession for the reprobate he is not able to save them, and is not a full Saviour. "And if any man sin, we have an Advocate with the Father, Jesus Christ the Righteous; and he is the propitiation for our sins," (1 John ii. 1, 2.) i. e. those for whom he is an advocate.

It supposes that he died for persons who will never be at all affected by his death, who have never been made acquainted with this salvation, and who will be finally condemned entirely on the covenant of works. Scripture every where speaks of this not only as a great, but also a full salvation, including in it, not only a deliverance from condemnation, but also "gifts for men even the rebellious, that the Lord God might dwell among them." Eph. iv. 8. comp. Psalm lx. 18. It is vain to say, that the non-elect will not have them, be-

cause they are purchased not for those who will have them, but "for the rebellious." These gifts were purchased "that the Lord God might dwell among men," and of course every requisite to such an inhabitation—faith, repentance, humility, the gift of the Holy Ghost, obedience, eternal life. Christ went also to prepare a place for his people. How can the reprobate enter heaven, if there be no place prepared for them? Now, if Christ purchased these gifts for all men, since they are all treasured up in him, he will assuredly bestow them upon all, for whom they were purchased:—at any rate, they cannot in justice or in truth be withheld, for "he shall see his seed, he shall see of the travail of his soul and be satisfied."

3. The doctrine of general atonement seems to involve a denial of the attributes of God.

Of his mercy. If the way be opened so that mercy *may* operate in the salvation of all, to suppose it not to operate, is to deny its existence. A dormant attribute, where such an attribute may display itself, is no attribute. This does not hold equally against the definite atonement. If *all* had been left in sin, it would have implied not a want of mercy, but only that a way for its exercise was not opened. Then to open a way for the exercise of mercy towards a part, implies no want of it towards the remaining part.

Of his justice. If impenitence and unbelief are sins, they too must have been atoned for, or else all sins were not expiated, and of course salvation is not rendered possible to any. Besides, the wicked are punished not only for impenitence and unbelief, as some would persuade us, but all their sins, "according to the deeds done in the body." Now if their Redeemer has suffered in their stead, how shall we reconcile their condemnation not only with the mercy of God, who is slow to anger and does not willingly afflict the children of men, but how shall we reconcile it even with his justice?

We frequently hear the advocates of a general atonement argue against the Universalists, from the *justice* of God. If the *justice* of God has not been satisfied for the elect, then certainly *justice* does not require the condemnation of any, else even these could never be saved; but if justice has been satisfied for the elect and not for *all*, definite atonement is established, and if justice has been satisfied for *all* men, we cannot surely argue that justice requires the condemnation of any.

One objection on the opposite side I shall take notice of, and the one which is always urged, and with the greatest plausibility and confidence—and this protracted discussion shall then be closed.

The offers of the gospel, it is said, are made to all, and it is the duty of all to have faith: and how is this compatible with the supposition that salvation has been provided for only a part?

But what, I ask, are the offers of the gospel? They are pardon, holiness, faith, the Holy Ghost; not only eternal life, but also every requisite to the attainment of it. Many of these, on their own supposition, are not provided for any but the elect, and none of them *designed* for any others: consequently, the objection bears as much against their own system, as against what is at present advocated. Indeed there is nothing at all insincere in the declaration that "whosoever *will* may drink of the waters of life freely." Farther, faith is a hearty belief of the declarations of God. It is equally the duty of all intelligent creatures; and their obligation to believe by no means results from the fact that Christ died for them; and the reason why it saves men and not devils is, because the salvation provided does not suit the case of devils. If faith were a belief that Christ died for me in particular, the objection would indeed be insuperable; but that alone which is revealed is an object of faith, and the want of it is therefore criminal and merits pun-

ishment. If they felt themselves to be miserable hell deserving sinners, and believed cordially that God has provided a full and free salvation, exactly adapted to their situation, they must, I had almost said *necessarily*, comply with these offers; and their not so feeling and so believing is their sin, making God out a liar, and merits eternal perdition. Their refusal arises from their blindness, and obstinacy, and malignity; and this is their *crime*, and punishment ought to be proportioned to *crime*.

And now that the writer of this essay, and all those who shall favour it with a perusal, may be justified freely through the redemption that is in Christ Jesus, may be adopted into that blessed family of which he is the head, may be made heirs of God and *joint* heirs with Jesus Christ, sealed by the Holy Spirit of promise, and be enabled to let our light so shine before men that they, seeing our works, may glorify our Father who is in heaven—and may be of that number who love not in *word* neither in *tongue;* but in *deed* and in *truth* (1 John iii. 18)—of those believing saints in whom the Lord when he shall come shall be glorified and *admired* (2 Thess. i. 10.); and may sit down with Abraham, and Isaac, and Jacob, in the kingdom of God, and explore eternally "the height, and depth, and length, and breadth of the love of God which passes knowledge"—is the prayer of PHILALETHES.

FOR THE CHRISTIAN ADVOCATE.

DISSERTATION ON THE ABRAHAMICK COVENANT.

The charter which secures to a people their political existence and many distinguishing privileges, always affords them a subject of pleasing and interesting consideration. The nations that have arisen to eminence and glory, have never failed to manifest with what pleasure they contemplate their origin—the founder of their government, and the framers of a constitution which has secured to them their prosperity and happiness. They generally celebrate some great personage as the father of their country—their emancipator, and lawgiver. And shall not Christians, who profess to be members of the Church of God, with pleasure contemplate the charter of their inestimable rights and privileges? That church ever has been, and ever will be, the glory of all lands—it is that commonwealth of Israel where spiritual freedom, and all that is great and glorious, are enjoyed. It is called in the Old Testament, "the congregation of the Lord;" and in the new, "the Church of God." It is also called "the Kingdom of God," and "the Kingdom of his dear Son." All these appellations declare it to be of divine origin. It is so exhibited by its publick documents—by its laws and its history. All the governments which have ever existed, and by which nations have been ruled in the character of political bodies, were of human origin, and consisted merely of human laws and constitutions, the Jewish commonwealth alone excepted. No man, nor combination of men, could ever originate a society properly called the society or church of God. A society, or church of *men*, they may form, but God must be the founder and builder of his own church. That men now meet and organize congregations, called churches, militates not against the truth of these remarks. For when they thus meet and form themselves into a particular church, or congregation, it is upon the principle that they are already members of the one great universal Church of God; and therefore have authority from him to spread that church into particular sections, or societies, for their local convenience and edification. Accordingly all such societies, when duly formed, take the laws and regulations, and plead the immunities given to the church universal. And thus they are parts of the *one* church, to which God has given the *one* charter, and the *one* code of laws. It is

therefore a matter of the first importance to us, as members of a society called the Church of God, that we be able to produce the charter, or constitution of that church, ratified by its divine author. It is also necessary that we rightly understand the nature of that constitution, in order to enjoy its privileges, and perform the duties required of us. To these objects our attention will be directed in the present dissertation.

It will be of considerable use in our inquiry after the constitution of the Church of God, to define what we mean by that church. It is not the house where people worship; it is not a company of men come together upon their own authority to perform some religious rites, or worship of their own invention; but *it is a society separated from the world by the constitution of God, and which worships him in a social capacity, upon his authority and according to his laws and institutions.* Thus, wherever there are two or three of Christ's publick servants to administer his word and ordinances, in a good degree of truth and purity, to a people professing faith and obedience to Him, there we are to recognise God's church, i. e. we there have a section of the *one* great Church of God, and Kingdom of the Lord Jesus Christ.

It is necessary also to define, in this place, what we understand by the *constitution* of the church. The term, constitution, signifies the act of establishing any order of things; and also an order of things itself, when established. And when applied to political or federal bodies, it signifies either their first organization, or the instrument by which they are organized, and which contains their form of government—*their rights and privileges* and their relative and corresponding duties. Such is the nature of the federal constitution of the United States, under which we live; and such the general nature of all constitutions among men. The term, *charter*, is in many respects, of the same signification. It is an instrument of writing, by which certain rights, privileges, and immunities, are granted and secured. Thus when a colony, a state, or a bank, is chartered, it receives its legal and formal existence, and such *rights and privileges* as are specified in the charter. According to this exposition of the terms, *constitution* and *charter*, we shall use them in the present discussion. The reason why we employ them, in preference to the term *covenant*, used in our translation of the Bible, will hereafter be given.

The important inquiry to which we now proceed is, where is the original record of the charter, or constitution of the Church of God? We say that it is to be found in the seventeenth chapter of the Book of Genesis, and no where else. There are some professing Christians who differ from us on this point, and who deny that God had a church, properly so called, before the days of John the Baptist and our Saviour. It becomes such to prove that God had no people separated from the world by his appointment, and who worshipped him in a social capacity, upon his authority, and according to his laws and institutions, for four thousand years. It becomes them also to produce from the New Testament the first edition of that instrument, by which the church was organized, and received its laws, rights and privileges. But in vain do we put them upon the proof of these things. By them, however, we are put upon the defensive, and we must prove and illustrate our position, that the constitution of the church is no where to be found, except in the 17th chapter of Genesis.

We found what is called the Church of God, in existence from the time we were capable of knowing any thing. Our fathers thus found it, and in this manner we can trace it, back to the days of the apostles. We find them, in their discourses, speaking of the church as our fathers did, giving no intimation that it originated with them. When the Apostle Peter preached, on the day of Pentecost, and the days following, as re-

corded in *Acts* iii.; we are told that, "the Lord added to the church daily, such as should be saved." What church? It certainly was in existence before this time, and was a society well known. We have neither here, nor in the preceding chapters, any account of its origin, or constitution. This carries us back to the three years of the publick ministry of our Saviour, as recorded in the Evangelists. But here we also find the church spoken of, as already in existence. The people of God, or which is the same, "the congregation of the Lord," had said by the prophet Isaiah, "unto us a child is born, unto us a son is given;" and Christ was born "of the seed of David, according to the flesh." Now, he was either born in a church state, or in a heathen state. If the congregation of the Lord, and the seed of David, were not then the Church of God, he was born and educated in a heathen state, an alien from God's church, and a stranger to the constitution of promise. Let those believe this who can. We find a society of people, among whom Christ was born and educated, separated from the world unto God, by his special constitution —who had his laws and institutions and his worship, still continued among them. He had the mark of circumcision, the distinguishing rite of God's people, put upon him. In this society, we are told that he found "his father's house, the house of prayer," where his peculiar people were to meet to worship him. John ii. 16.

But if Christ gave the church its first existence in the three years of his ministry, let the constitution be produced. If we can find it any where, it will most probably be either in the calling and commissioning of his apostles, or in his farewell charge to them. But in neither of these instances do we find any thing that can be even construed into it. After the call and commission of his disciples, we find both him and them attending with the Jews, in the worship of the synagogue and the temple —they still held communion with the Jews, and formed no separate church state. And Christ gave directions to his disciples, in the 18th chapter of Matthew, respecting the government and discipline which he would have them observe in his church, as it was then known to them. If an offending brother should, after twice conversing with him, prove obstinate and impenitent, *tell it to the church.* What church would the disciples at that time understand, except the church of God as then existing? We acknowledge that our Saviour spoke of the tribunal of the particular synagogue, to which an offending brother was immediately amenable; but this tribunal was the tribunal of God's Church, which was then in existence among the Jews— the people in every synagogue, being a constituent part of the one visible society, or church.

In Mat. xvi. 18, our Saviour says, alluding to himself, "upon this rock I will build my church;" from which some may infer its first constitution. But the language will bear no such construction. He does not say I do now constitute my church upon this rock, but I will build it. If to build signifies to originate and organize, it was not done now, but to be done at some future period, and then this period must be pointed out in a subsequent part of the New Testament, and also the constitution itself. This can never be done. The plain and obvious import of the language here, is, I will build up that church of mine which has been in a state of decay, according to Amos ix. 11. "In that day I will raise up the tabernacle of David, that is fallen, and close up the breaches thereof, and will raise up his ruins, and I will *build* it as in the days of old."

All that we read in the Evangelists about the kingdom of heaven being near at hand, &c. exhibits to us no origin and constitution of the Church of God. The expression, as may be easily proved, only intimates that the reign of the Messiah was at hand, when he would purify his church; when he would reign over it, and ex-

tend it far and wide, receiving into it some of all nations.

But some may say that the church was constituted and received its being from John the Baptist. If so, we ask again for the constitution. John had no authority to create a church, but to prepare the church for the reception of her Lord. He was the forerunner, to warn and prepare the people of God for the reign of his Son. And when he had preached repentance, and introduced the Lord Jesus into his church and kingdom by baptism, his office was fulfilled. And he told the Jews that when Christ was thus come into his church, he would purify it. "He shall thoroughly purge his floor." Mat. iii. 12. His floor must mean his church.—Here his peculiar, separate people were. Many of them indeed were as chaff. They were destitute of the life and power of godliness; but others were as the wheat, and in the winnowing day, the awful day of wrath against the unbelieving and impenitent Jews, they should be swept away, whilst the believing and obedient should be gathered home to heaven. The floor, the church, would then be purged, according to the prophecy of Mal. iii. 1—3.

We may observe respecting John the Baptist, as we did of our Saviour, that he was either born and raised in a church state, or in a heathen state. If in a heathen state he remained in that state, for he did not, I presume, baptize himself; and we know that he never formed a member of the church, under the reign of the Messiah. The conclusion is obvious, that he, of whom some boast as the founder of the church, was never a member of it himself, but lived and died in a heathen state. If there be any who can adopt these ideas, we certainly must claim to be excused.

We are now led back beyond the days of John the Baptist, for the origin and constitution of the church. And here we need not look for them, at least till we go back to the ministry of Moses. Here, and still farther back, Stephen, in Acts vii. 38, leads us. He says, speaking of Christ, that "he was in the church in the wilderness, with the angel that spake to him in the Mount Sinai, and with our fathers who received the lively oracles to give unto us."—Stephen here informs us that the church, of which he was a member, was in existence when the law was given on Mount Sinai, and of course did not then receive its first organization. The covenant or constitution under which the Israelites were put at Sinai, was only a temporary arrangement, calculated for the time being, to carry out a previous constitution, and to fulfil, in part, the promises made to Abraham, which will be farther illustrated hereafter. In vain do we look for the origin of the church, until we go back to the history of Abraham; and in vain do we endeavour to trace it any further. To prove this may be proper, before we enter upon the examination of that covenant, or constitution, recorded in Genesis xvii.

In the 3d chapter we find the human family, immediately after the fall, put under a constitution of favour; and this became the foundation of all God's future constitutions, or dispensations of mercy towards men. But according to its language and the circumstances of the case, there was no class of people separated unto God from among others, and who met as a distinct society to worship him, according to any peculiar laws and institutions. That constitution did indeed contemplate two distinct people, and the hostility which was to exist between them. But to Adam and his family the ordinances of God were granted without any distinction or restriction; and although the descendants of Cain and Seth formed two distinct societies, yet it was not by any positive constitution, but by the wickedness and apostacy of the former. God had indeed a people to worship him until the deluge, but they were not formally embodied by charter, in a separate church state. Similar

was the condition of Noah and his family after the flood. God established and continued with him the original constitution of favour, and by a special promise secured the whole human family, the world and all therein, from a second deluge. But there was nothing done or ordered, to separate one branch of his family from the rest, to a distinct church state or peculiar religious society. In a few centuries, we find all the descendants of Noah far gone into apostacy and idolatry. And when God called Abraham out of Ur of the Chaldees, we read of no one people separated from others by any religious constitution of God, or by any religious rites, more holy than those of others. But the time had now arrived to take measures to organize the church, for the preservation of the proper knowledge and worship of God. Accordingly Abraham was called out from his kindred and country, as a preparatory measure for the constitution of the church. For the same purpose Lot, his nephew, in the providence of God, was removed from his family. And God ratified the promises made to Abraham when he called him from his native country, and which had a respect to the multiplication of his seed and their possession of the land of Canaan. This latter we find ratified in a solemn manner in the xv. of Genesis. There God binds himself to do as he had promised, over the slain victims offered by Abraham. For it is said, "the Lord, the same day made a covenant with Abraham;" or literally, "the Lord cut a purification sacrifice with Abraham," and renewed the promise of the land of Canaan. Another preparatory measure for constituting the church, was the giving of Abraham a large family, consisting of one son and a great number of servants, born in his house, or bought with money.

Having thus, upon examination, failed to find the organization and constitution of the church in any of the sacred records, except within a very narrow compass of the history of Abraham, let us now examine that covenant which is declared in the seventeenth of Genesis—Here we say the constitution of the church of God is to be found.

It is evident that none but the Almighty God could organize his church—could give a formal existence to it in the family of Abraham, and preserve and enlarge it until it should embrace all the nations of the earth. And therefore in the first verse of this chapter the Lord proclaims himself to Abraham—"*the Almighty God,*" and requires him to be obedient. And here it is proper to remark, that the covenant which follows, does not annul any of the previous promises which God had given to Abraham, but farther confirms them. Hence we find, with the additional promises here given, a repetition of the promises respecting the multiplication of his seed, and their possession of the land of Canaan. Nor does this transaction annul the relations formerly existing between God and Abraham, nor any of the obligations of natural and revealed law, under which he had been placed. Nay, all these are clearly established and enforced. This will be proved, and illustrated in its proper place.

The covenant which we have recorded in verses 2—16 inclusive, we consider as the constitution of the church of God in the family of Abraham. This is to be proved and illustrated.—

I. This constitution consists of new promises to Abraham. 1. That God would make and establish his covenant with him and his seed after him.—Verses 2 and 7. 2. That he would make him the father of many nations.—Verses 4 and 5. 3. That he would be a God unto him and his seed.

II. This constitution consists of a requisition, or general command, binding Abraham and his seed to obedience.—Verse 9.

III. A distinguishing and significant rite, by which the subjects of

this constitution were to be known and distinguished from others.

Under these three general heads may be included all the particulars belonging to this constitution. And when they are illustrated, our views on this important subject will be fairly before the reader, with the proof for their support.

(*To be continued.*)

FOR THE CHRISTIAN ADVOCATE.

NATURAL HISTORY APPLIED TO THE EXPLANATION OF CERTAIN PASSAGES OF SACRED SCRIPTURE, PARTICULARLY MATT. XXVII. 48, COMPARED WITH JOHN XIX. 29.

It is generally acknowledged that the identical animals, plants, and minerals noticed in the Old Testament, are not, with any degree of precision, determined; and from the learning and ingenuity, which have been exhausted in attempts to ascertain them, the full accomplishment of this desirable object, may perhaps be considered as hopeless. The neglect of natural history, which has always prevailed in eastern countries, where the scenes are laid and the transactions took place which are recorded in the sacred volume, and the obscurity of the Hebrew word used to express the natural object, arising from its occurrence but *once* in the whole of the *language* which now exists—are difficulties in the way which cannot readily be removed. Much however has been done, on this subject, by learned travellers in Palestine and Egypt, who have devoted their attention to the natural history of these countries; and much more we think may yet be accomplished. In the first book of Kings we are informed, that Solomon composed a treatise on natural history; and some have thought that this contained such ample information, that if it had been transmitted to us, all our present doubts on this subject would have been removed.

Almost the same uncertainty hangs over the natural history of the New Testament as over that of the Old—especially over our translation of it, so admirable in most other respects. Thus names are given by our translators to natural objects supposed to be met with in the east, which must there have been wholly unknown—The *whale*, for instance, is mentioned—which we have every reason to believe is never to be met with in the Red Sea, or the Mediterranean. Dismissing however all further remarks of a general nature which here press upon us, we hasten to the immediate object of this communication—which is to make some general remarks on the *Hyssop* of the scriptures, and then to attempt to reconcile the statements of the Evangelists respecting the *hyssop*, and the *reed*, used by the Roman soldiers at the crucifixion of our Saviour.

1st. We do not believe that the hyssop mentioned either in the Old or the New Testament, belongs to the same species of plants with the common garden hyssop, or Hyssopus Officinalis, which is indigenous to the south of Europe.—We do not think it even belongs to the same *genus* with it, as Dr. Harris in his able work on the Natural History of the Bible seems to intimate. The original Hebrew word אזוב (esob) which is rendered hyssop, he remarks, "has been variously translated—and Celsius has devoted 42 pages to remove the difficulties occasioned by the discordant opinions of the Talmudical writers, and to ascertain the plant in question"—That it is the hyssop (H. Officinalis) Dr. H. adds, "seems most probable: the passage in Hebrews ix. 19, sufficiently identifies it." By the word ὑσσωπου used in the passage above referred to, is undoubtedly meant the hyssop of the Greeks, or the ὑσσωπος of Dioscorides, the dried and pulverized dust of which plant was used in Grecian sacrifices to cleanse the impurities of those over whom it was sprinkled.—But it is probable that this is not the same with the Hebrew hyssop, and if it is, they both differ

from the hyssopus officinalis, as we hope presently to show.

There is a plant, native in Greece, called the hedge hyssop, or gratiola officinalis, and which, from its intensely bitter taste, some have conjectured to be the herb in question. This however grows in moist places, and therefore cannot be supposed to grow on the hills of Palestine, where the true hyssop, it is acknowledged by all, was formerly to be found.

The hy-sop mentioned in the first book of Kings iv. 33, as one of the smallest of herbs, and "which springeth out of the wall," Hasselquist supposes to be a species of moss, very common on the walls of Jerusalem. Another traveller thinks it a plant called *hyssopo*, frequently seen growing on rocks, in the Holy Land.

The herb in question we believe to be the Thymbra Spicata, a kind of *thyme*. This is met with in Crete, in Asia Minor, and in Greece; it is found on dry hills, and is a warm, pungent and bitter aromatick. The structure of this plant is extremely well adapted to the purpose of sprinkling liquids—a purpose to which the hyssop of the scriptures was often applied. Its stem is very downy, bushy and crowded with leaves.

A learned traveller, Dr. Sibthorp, has rendered it highly probable that the υσσωπος ορεινος, or mountain hyssop of Dioscorides, is no other than this plant; and if so the passage in Heb. ix. 19, identifies it. Those who think it more agreeable to sound criticism, to make Solomon's hyssop "which springeth out of the wall," the same plant with the hyssop elsewhere mentioned in the scriptures, can readily do it with the Thymbra spicata, by supposing with an Arabian author, Isaac Ben Orman, that the word translated *wall*, may mean the *cliffs* or rocky situations in which this herb grows; or the passage may be rendered, *around* the wall.

2d. We shall now offer something respecting the *hyssop* and the *reed*, used at the crucifixion of our Saviour. Some have supposed that the hyssop, from its use in the ceremonial law as a *purifyer*, and from its *bitter* nature, was a type of the purifying virtue of the bitter sufferings of the Saviour; and that the Psalmist understood it in this sense when he exclaims, "Purge me with hyssop and I shall be clean—wash me and I shall be whiter than snow." (Psalm l. 7.)

In Matthew's gospel, xxvii. 48, we have these words: "And straightway one of them ran, and took a sponge and filled it with vinegar, and put it on a *reed*, and gave him to drink." In Mark's gospel, xv. 36, the expressions are almost precisely the same. But in John xix. 29, it is stated, "And they filled a sponge with vinegar, and put it upon *hyssop*, and put it to his mouth."

The variety of expressions, used by the Evangelists in the above quotations, has been accounted for differently by biblical criticks. Some have supposed that there was a plant of the hyssop kind growing in Judea, of considerable height, the *stalk* of which Matthew calls a *reed*;* there is however no reasonable ground for this supposition. Cruden in his Concordance observes, "that the hyssop grows to a very great height in Judea," so as to reach a person on a cross, which was by no means so high as some have imagined. But we have no evidence that this plant even reached an elevation of two feet—and we think that the cross used both by the Romans and the Jews, was sufficiently elevated to render the victim visible to a surrounding crowd, at a considerable distance. Our own solution of the apparent difficulty in the Evangelists, has been concisely given by Dr. Harris, in his work before alluded to, and we cannot do better than quote his words.—"All the difficulty of this passage in St. John arises from an idea that υσσωπω here, must mean the same with καλαμω, in St. Matthew and St. Mark; whereas St. John does

* See Scheuchzer's Physica Sacra, on Exod. xii. 22, as quoted by Parkhurst.

not mention the *reed;* but says when they had put the sponge upon hyssop, i. e. when they had added the *bitter to the sour*, or *gall to the vinegar*, they advanced it to his mouth, no doubt, *with* the reed. In St. Matthew and St. Mark the word is εποτιζεν. In St. John προσηνεγκαν αυτου τω στοματι, which makes the repetition of καλαμω less necessary—add to this the paraphrase of Nonnus, who undoubtedly understood it in the sense it is here explained:

Ωρεγεν υσσωπω κεκερασμενον οξυ-
θολεθρω.

The simple history of this interesting transaction we suppose to be this. A handful of hyssop was gathered by a soldier on Mount Calvary near the cross, and thrown into vinegar, to impart to it an aromatic quality; a sponge fastened to a reed, or the tall stalk of some plant, was then dipped into it and applied to the parched lips of the dying Saviour.

The vinegar offered to the Redeemer on this occasion, was probably not done with any cruel intent—for it was no doubt some of the drink which the soldiers brought with them for their own use, while they guarded the prisoners at the place of execution. We know that the Jews, as well as the Romans, made use of it for purposes of refreshment. Boaz offered some to Ruth, at the time of his harvest. (Ruth ii. 14.) We are not therefore to suppose that this vinegar was unpleasantly sour, but a kind of light wine. There was, however, a strong vinegar, or sour wine, unfit for drinking; and this when mingled with frankincense, myrrh, or some bitter substance, was frequently given to criminals at the time of their execution, for the purpose of mitigating their anguish, by its stupifying qualities; this was presented to our Lord *before* the vinegar and hyssop, and we know that he refused it.

PHYSICO-THEOLOGUS.

Miscellaneous.

VISITS TO THE HOVEL OF POVERTY.

VISIT III.

"Jesus answered and said unto him, What I do thou knowest not now, but thou shalt know hereafter."—JOHN, xiii. 7.

Agreeably to my promise, I went to see poor Sally in the dusk of the evening, succeeding the day of my second visit. I found her as usual entirely alone, on her bed of straw; and after a few words of salutation, I requested her to proceed immediately, with her story of the Miss Susan in whom she had appeared to take so great an interest. I found her as ready to tell the story as I was to hear it, and she began thus—"Indeed ma'am, the thought of that sweet child was the only pleasant thought that came into my distracted mind for a long time. Yes, on this very bed, where I have lain for seven years, the thought of her was for a great while, all that made me wish to live. Precious child! when she was born, her dear mother died; and she was given to me to nurse. Ah, she has drank of my milk, and lain in my bosom, and been to me dearer than my own child. As she grew up, one would have thought her angel mother came from heaven to teach her; for where else she got such goodness, heavenly mindedness and wisdom from, no body on earth could tell. As soon as she could speak, she began to praise God; and she learned to read with very little teaching. When the other children would be playing, she would steal up into the nursery to me, and get her book, and spell out of it; and then when she could read, she used to sit and read hymns and little sermons to me, and make me hold the book,

and look in it, though I could not read, to hear her say her hymns, and many a one I learnt by listening to her—And when she was only three years old, never could I get her to go to bed without saying her prayers. Sometimes when I was in a hurry to go down stairs, I would tell her she must go to bed without saying her prayers; and then she would look up so sweetly in my face, and shake her little finger at me and say, 'Don't be naughty, mammy Sally. You would be angry with little Sue, if she would not kiss you and bid you good night; and God will be angry with me, mammy Sally, if I do not say my prayers, and say good night to him.' So then she would kneel down by me, and leaning her little clasped hands on my knees, she would say, 'Our Father who art in heaven;' and then that other prayer she had been taught —'Pray God, bless papa, and grandmama, and my brothers and sisters, and all my friends and relations—and please God to bless mammy Sally too, and give her a white soul, that she may go to heaven too.'—This last, she added out of her own head. And then she would end with a prayer in verse, which I shall never forget, and which for many years, was the only one I ever could remember to say—

'Now I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take.'

"One night, when she finished, I happened to say as I was tucking her up in bed, 'I hope the Lord won't take you, darling, for these hundred years.'—'Mammy,' said she, 'if you wish so, you can't love me. For if you loved me, you would be glad if the Lord would take me up to heaven, which is such a beautiful place, and where you say my dear mother is. Our dear Saviour says, "suffer little children to come unto me," and it would be very naughty for you not to let me go—Promise me, mammy,' putting her little arms round my neck—'promise to let me go to heaven, when God sends his angel for me.' The darling! I could only answer her with my tears. Some body made her a present of a beautiful little Bible, not bigger than her primer, full of pictures.—Oh how delighted she was. She soon learned to read it all through, and used to read it to me, and explain the pictures to me; and then she took it in her head that I should learn to read it too; and she taught me all my letters, and to spell words of two and three syllables, out of that same little Bible; for she did not care for any of her other books, though she had dozens and dozens of them—But no picture pleased her so well as the one where Christ is sitting amidst a multitude, and has a child on his knee, with his hand on its head, blessing it; and where little children are crowding and pushing to get near to our Saviour, and mothers are leading and carrying their little ones to him.

"In this picture, our blessed Saviour is represented, as I said, with a beautiful child on one knee, and his hand on its head—with the other he is pointing up to heaven, while at the bottom of the picture is written, —'Suffer little children to come unto me, for of such is the kingdom of heaven.' And a beautiful little angel is seen through the parting clouds, stretching out his hand, as if to help the children to come up to the sky. This was her favourite; but she studied all the pictures in which was shown the history of our Saviour's life. If it was not dark, ma'am, I would show you the picture of Christ hanging on the cross, all worn out, and blotted with her tears. Often has she laid the book on my knee, to explain the picture to me, while she sat by me on her little bench. And when she came to this she would say—'Look, look, mammy Sally, only look how the blood is running from his side and his hands. I wish I could wash it away with my tears; but that blood will wash away our sins, and dear mammy, if you will pray to Jesus he will

wash your soul white—Do pray, for I want you to go with me to heaven, and you know black angels go to the naughty place; so do pray—pray hard, that he will wash you in his blood.' And oftentimes, she would pray for me with the tears running over her sweet red cheeks. But this was a long while ago.—When she was old enough, her father sent her to Philadelphia, to a great school there; and she never came back till she was sent for to see her father before his death. She gave me her little Bible when she first went to school, and made me promise to learn and read it. And often I would try and spell out a chapter—but I did not care enough about it then to take so much trouble. But still, what this dear child had said to me often pressed hard on my conscience, and the little hymns she had taught me often came to mind, as I lay on my bed—particularly such as declared the condition of impenitent sinners—

'There is a dreadful hell
Of everlasting pains,
Where sinners must with devils dwell
In darkness, fire and chains,'

were words which continually haunted my awakened conscience, and filled me with indescribable horror. For I felt as if my end was nigh—and I felt I was a wicked sinner, and often could I have called out with the Psalmist, 'Give ear unto my cry, oh God, and hide not thyself from my supplication, attend unto me and hear me—I mourn in my complaint, my heart is sore pained within me, and the terrors of death are fallen on me—fearfulness and trembling are come upon me, and horror hath overwhelmed me.'

"It was after living more than a year in that distracted way, and distress of soul, that I was worse than common one night; and I really believe if I could I would have put an end to myself. I had got the notion I was charmed,* and that no doctor, or doctor's stuff could ever do me any good. I had heard Father O'Donnel could give people something to hang about the neck, that would break the charm; and after a most violent agony of body and mind, I fell asleep thinking about it. In my sleep, I dreamed I saw my sweet Miss Susan come flying to me—oh how beautiful she was—just like a wax image filled with light, that I had once seen of our Saviour, when an infant. She looked as if she was all light within, and all sparkling without. She had pretty little golden wings, that shone as bright as the sun. Her little face was covered with smiles, and she looked as happy as happy could be—And then she had the same sweet loving ways, and soft, tender voice, and she came flying to me, with that same little Bible in her hand, and she gave it me, saying, 'here, dear mammy Sally, is a *charm* for you, stronger than all the charms of earth. It comes from your friend in heaven, from our own dear blessed Saviour. You must tie it fast round your neck, and wear it next your heart, and read in it every day—and then wicked men and wicked spirits cannot harm you.' 'But Miss Susan,' I answered, 'you know I cannot read.' 'It is only because you are blind, mammy. But here,' pointing to a picture with her little hand, 'here is the physician that can cure you of your blindness.' Then I looked at the picture, which represented Jesus Christ, in the midst of the sick, and the lame, and the deaf, and the blind, who were all crowding round him to be healed; and he was anointing the blind man's eyes. So then I waked up, and though I knew it was a dream, yet it filled my heart with joy and hope; and I got out of my bed, and with difficulty reached the hearth, scraping up the coals, and putting on some chips, which lay in the corner, I kindled up a bright blaze; and then I crawled to my chest and searched and found

* The negroes in the southern states, still believe in this species of sorcery—and often pine to death, under the belief that they are under a spell or charm, from which no human power can relieve them.

my precious little Bible, and sat down with it by the fire; and I tried to find the chapter about the blind man, but not being able to read, I could'nt find it; so I thought I would try to make out the place I first opened on—and when I looked and spelt word by word, I made out those comfortable words, 'Let not your heart be troubled.' Precious words, never shall I forget them; so I spelt, and spelt all night long, and was surprised when the morning sun shone in upon me, so quickly did the hours pass. Oh, ma'am, never since then have I known such tedious hours, as all were before that blessed night. A good lady gave me a great big Bible, every word of which I spelt through, until I learned to read it with ease;* and then what a never ending, never tiring delight did it afford me. My days and nights were too short for this sweet employ. Pain, sickness, and hunger, all were in a manner forgotten. Oh, how often and often have I blessed God for that sickness. For had I been sound and hearty, I should have been sold like the rest of the people, and have been kept hard at work, perhaps by some severe master. That sickness confined me seven years to bed, and afforded me opportunity and leisure for learning the word of God. That poverty kept me out of temptation; that solitude kept me out of wicked company. Yea, even for the loss of my dear husband and children, I bless his holy name. For by losing my treasures on earth, I was led to seek for treasure in heaven. Do not pity me then, ma'am, for my sickness, nor my poverty, nor my loneliness; for these afflictions have been blessed to my eternal good.

But in talking, I am afraid too much about myself, I have not finished telling you about that dear child, to whom, under God, I owe every thing. Indeed I have not much more to tell about her. She died two years ago, in Pennsylvania, where she had been living with her sister. I reckon that she was too good to be kept any longer in this wicked world. Oh, I did hope to see her once again on earth. But in this, as in many other things, I have been disappointed; and I know it is all for the best—'For all things work together for good to them that love God.' I expect soon to see her in heaven, and that will be better than all—there we shall never be separated more; and there will be no sorrow and no sin; for there 'God shall wipe away all tears from the eyes of his people, and the Lamb that is the midst of the throne shall feed them, and lead them to living fountains of waters.' Yes, I shall soon see my dear child, where we shall never never part. I have not a doubt that God changed her heart in her childhood. I heard that she made a publick profession of religion, a year and a half before she died; and that all who knew her thought she was a good Christian, and that she set the very best example to every body. And she died, I was told, without any fear of death, saying—'Oh death where is thy sting! oh grave where is thy victory! thanks be to God, who giveth us the victory through our Lord Jesus Christ.'

"And now, dear young lady," continued she (fervently pressing both my hands) "pardon your poor obliged servant, if she begs and entreats you, to look up there too, for all your treasure. I know you are a good and pitiful young lady; much is the kindness you have shown me; and when I thank God for all his mercies, I mention you, among the dearest earthly mercies he ever sent me. Yes, your goodness to me, is his gift—for it was his good Spirit that put it in your heart to visit poor Sally. And shall I do nothing to show my gratitude? have I nothing to give you in return? Oh yes, you shall have this same precious little Bible, that opened my blinded eyes. You shall have this *charm*, to wear next your heart, to keep you from all the dangers of

* This is a fact. She spelt the whole Bible through; and became so familiar with its contents, that her conversation was chiefly in the language of scripture.

this wicked world—to guide you in its dark paths—to support you under its trials, aye, even the trials of prosperity, and youth, and health. And when sorrow comes, for even to such as you, sorrow must come, this shall soothe and comfort you, and lead you through the dark valley of death, to those glorious mansions prepared by Jesus Christ, for all such as love God. Take not amiss any thing I say, and despise it not, though coming from the mouth of a poor black slave."—I took the Bible, and retired with feelings which I cannot describe.

EUSEBIA.

FOR THE CHRISTIAN ADVOCATE.

LETTER FROM A MINISTER OF THE GOSPEL TO A PORTION OF HIS CHARGE, CONSTITUTING THE —— FEMALE PRAYER ASSOCIATION.

Beloved Sisters in the Lord—On the eve of my commencing a series of excursions to the country, your praying association presses a claim of interest on my mind. To address you personally is a duty, the performance of which has always been pleasant. To write to you on this occasion is a privilege, which I would not willingly relinquish. That you will receive this expression of my affectionate solicitude for your spiritual welfare with feelings like those which prompt it, I am confident.

The circumstances connected with the present season of the year, are generally unfavourable to the progress of social piety. Some of your number, it is probable, will, during the summer, be scattered abroad; and those of you who shall remain, will regret the temporary absence of your associates. Besides this, you will, for a time, be deprived of usual pastoral attentions. Under similar circumstances, not unfrequently, the fervour of similar associations has declined. As a means of averting this consequence in your favoured band, and to excite you to diligence in spiritual business, permit me to revive your recollections of a few practical duties.

It must be obvious to every one, that to preserve the spirit of a praying institution, that spirit must be assiduously cherished by *each* of its members. It is the savour of personal piety that forms the character of religious associations. As streams, various in their size, but all blending in one common confluence, constitute the majestic river; so every child of God, receiving a portion of grace from the Lord Jesus Christ, may contribute essentially to the profit and pleasure of the sacred union. To sustain the high character of your institution, you must *individually maintain communion with God.* This communion should have a particular relation to your association, and also to the church with which you are connected. You will derive much advantage from spending a portion of time every day at the throne of grace, in supplicating heavenly blessings for each other, and for a gracious revival of religion in the church. I think I shall not incur the stigma of enthusiasm, when I say, I calculate largely on *your* secret and social prayers. Contemplating such a number of the professed disciples of Jesus, united in heart and effort, and believing that you are ardently desirous of the refreshing influences of the Holy Spirit, there is certainly ground of hope, that God will propitiously regard the little hill of Zion which you inhabit. And we have the immutable promise of Christ, that if but two shall agree concerning any thing, to ask it in his name, his Father will bestow it. Be therefore importunate and fervent in your supplications, and your desires will doubtless be realized to the excess of your faith. God will bless you, and that right early; for "His going forth is prepared as the morning, and He shall come unto us as the rain, as the latter and former rain unto the earth."

Pray for one another. This is truly a delightful employment. It fans the fire of evangelical love, and strengthens the bonds of hallowed

union. Whether at home or abroad, avail yourselves of this means of mutually promoting your advancement in the spiritual life.

Be *punctual* in attending the meetings of your association, and be ever ready to engage in the solemn services of the consecrated hour. Prayer for your pastor, I am persuaded, will be a subject of no transient concern in your best moments. And during his absence, cheer the hearts of your elders, and strengthen their hands by your presence and prayers, at the meetings which they conduct. Remember that they watch for your souls, as those who must give an account of their stewardship. Contribute therefore your aid to render their responsibility pleasant, as it is momentous.

That you may pray intelligently, and with the sanctity which becomes blood-bought sinners, *let the* BIBLE *be your favourite and familiar companion.*—"Let the word of Christ dwell in you richly." Meditate therein with constancy and reverence, and you will flourish in the garden of the Lord, as healthful trees whose roots are watered with the rivers of life. You cannot too highly appreciate the sacred volume; it is the instrument which the Holy Spirit uses for the conviction, conversion, and sanctification of sinners:

——— Treasure most precious!
To the humble soul a banquet sweet
Of ever new delights. * * * * *
Here in the sacred page propitious smiles
The everlasting God;—here covenant love
Shines with celestial lustre, and imparts
Life, light and joy to wounded spirits;
Here the redeeming Saviour kindly speaks
And soothes the anguish'd breast,—
Leads to Gethsemane,—points to the cross,
And guides the pilgrim-penitent to heaven.

"*Consider one another to provoke unto love and good works.*" It is no mean proof of sanctified affection, that kindred in Christ do not refrain from kindly reproving each other, for their deviations from devotional rectitude. Such reproof was esteemed by an ancient saint as "an excellent oil." When our graces begin to droop, genuine Christian friendship may discover the cause; and timely admonition may prevent an ascendancy of the evil which would occasion much grief to the wanderer. Like "the small rain upon the tender plant," it revives our languid zeal, and restores the bloom of withering pleasures.

"*Let your conversation be as becometh the gospel of Christ.*" It is a sweet and holy mental recreation, for Christians often to converse with freedom and confidence. It is a happy means of cultivating the fellowship of congenial minds, and of bringing all the faculties of the soul to subserve the glory of God. It improves the intellect, elevates the character, enlarges and brightens our prospects, excites a celestial ardour of spirit, and accelerates our "growth in grace, and in the knowledge of our Lord and Saviour Jesus Christ." The state of our own hearts, and God's dealings in relation to us, are sources which always afford topics worthy of our consideration.

Your conversation should be serious and unaffected,—in a style adapted, not only to "minister grace" to one another; but also to recommend pure religion to the favourable notice of others. Your deportment, whilst free from the tincture of carnal levity, should bear no trait of that austerity which exhibits the religion of Jesus with a forbidding aspect;—it should never be involved in a gloom which would make the inquirer shrink from your presence, as from the tombless spectre of a merciless bigot. It should reflect the love-beaming smile of the compassionate Redeemer. It should invite the labouring sinner to "taste and see that God is gracious;"—and with the courtesy of heavenly charity, it should inspire confidence in your testimony of the peace of a pardoned rebel; whilst, with the condescending meekness which was a distinguishing attribute of the Saviour's character, it should win the timid penitent to your embrace.—

You may thus be honoured instruments of alluring some poor fugitive to Jesus; and you are not ignorant of the joy which would result from such an event. You have experienced in your society the blessed effects of a soul's being reconciled to God by the sacrifice of Christ, and redeemed from the love and practice of sin. It is a joy which angels participate;—it awakes the sweetest melody of heaven:—

"Heard'st thou that harp? 'tis Mercy flings
Her snow-white hand o'er ev'ry chord;
Her voice salutes the sweet-toned strings
With soft hosannas to the Lord!"

Be careful to maintain a consistency of conduct which will distinguish you as practical disciples of Jesus; thus, as lights in a dark and perishing world, you will "hold forth the word of life," and, shining in the "beauty of holiness," "glorify God in your bodies and spirits which are his."

As regards other active duties, I need only remark, that "visiting the fatherless and widows in their affliction," for the purpose of pouring consolations into the wounded bosom, is a charity which cannot fail to interest the kindliest feelings of the sanctified heart. It is not the least important part of this duty to lead the forlorn mourner to "Him who setteth the solitary in families," and to guide the dejected child of sorrow to the weary sinner's friend.

In connexion with the duties which I have suggested, let me remind you of the importance of *habitual self-examination*. In proportion to the sincerity and constancy of your engaging in this exercise, you will experience valuable results. The more you become acquainted with yourselves, the better will you be qualified to estimate the riches of the sovereign grace of your covenant God. The more you discover of the depravity of your nature, and your moral imbecility, the deeper you will sink in humility, and the higher will Christ be exalted in your affections.

Finally, my sisters, never for a moment forget the *incalculably precious price* which was paid for your redemption. The perpetual recollection of this will impress on your minds that you are Christ's peculiar property; and that he has a right to dispose of you according to his own pleasure for his glory. This will strengthen your confidence in his love and protection, whilst it will make you cordially submissive to his will, and patient in trials; assured that having loved you with a love stronger than death, his loving kindness towards you will never cease.

The time is short in which you will have the opportunity of testifying, in this world, your gratitude to God for extending to you his matchless mercy. The inquiry of each of you at the throne of grace should be, "Lord, what wilt thou have me to do?" Let not a slumbering habit subject you to the rebuke of that dear Saviour who was once anguished in spirit "even unto death," that he might deliver you from the pangs of the second death. In their languor and apathy He surprises his unwary disciples with the soul thrilling reproof, "Sleep on now and take your rest!" *Watchfulness* is an essential characteristic of the Christian life. There are yet treacherous spirits associated with God's people. Some who call themselves by the name of Christ, are his insidious foes. They are vigilant in the service of the father of lies; and, "were it possible, would deceive even the elect." Guard against their wiles: be circumspect; and in the exercise of faith, look to Jesus as your strength and righteousness, that you may be enabled to detect the principles of defection, at the first suggestion of the adversary. In heaven, eternity will be enough for your rest from the toils of time. That perpetual Sabbath of felicity, whose harbinger will illumine the dark valley of death, and dissipate the gloom of the grave, will refresh our glorified spirits. We shall then unitedly recount the trials of our pilgrim-

age, in a song of deliverance which only the redeemed can sing; and while angels join the full chorus of "Worthy is the Lamb who was slain!" an innumerable company will gratefully respond, "For thou hast redeemed *us* to God by thy blood!"

May you enjoy, in anticipation, something of the unutterable bliss of that pure state. In communion with God and fellowship with the Lord Jesus Christ, may you continue the subjects of a progressive sanctification, until you shall be prepared for a participation "of the inheritance of the saints in light," is the ardent prayer of your sincere friend, and brother in the faith of Christ,

* * *.

Philadelphia, July 19, 1822.

Reviews.

THE EPISTLES OF PAUL THE APOSTLE, TRANSLATED WITH AN EXPOSITION AND NOTES. *By the Rev. Thomas Belsham, Minister of Essex-street Chapel.* 8vo. 4 vols. pp. 2247. London. 1822.

(*Concluded from p.* 372.)

In respect to the volumes before us, as a Translation of the Epistles of Paul, the readings have in general been anticipated in the Improved Version, the notes of which also exhibit in outline, the more diffuse explanations of Mr. Belsham's Commentary. In some instances where the sense is not disturbed, Mr. Belsham's version exhibits a change of expression for the better; as in the examples, '*wrath*' for '*anger*,' '*grace*' for '*favour*.' But there are several cases in which Mr. Belsham's translation does not accord with the readings of the Improved Version, where the variation is of importance; as in the following, and some other instances.

'Whose are the fathers, and of whom by natural descent Christ *came*. God, who is over all, be blessed for ever. Amen.' I. V.

'Whose are the fathers, of whom is Christ according to the flesh, whose is the God over all blessed for evermore.' Mr. Belsham.

The conjectural reading of Slichtingius, Ων ὁ, for ὁ ὢν, which the Editors of the Improved Version thought very plausible, but which they did not venture to insert in the text, Mr. Belsham has adopted, in opposition to all authority, because he thinks 'it is next to impossible that the Apostle, when enumerating the distinguishing privileges of his countrymen, should omit the greatest privilege of all; namely that God was in a peculiar sense their God.' The fact is, that he has *not* omitted it: the "*adoption*" evidently includes their special relation to God, and the relation of God to them. Mr. Belsham's notions of what it might be next to impossible for the Apostle to omit, cannot furnish any reason for his altering the Apostle's text. This, as Mr. B. somewhere says of one of Macknight's comments, is rather making scripture than interpreting it. But the violent proceeding by which Mr. Belsham has changed the text, is insufficient for his purpose; it should have included the removal of the και from the place where it now stands, immediately after πατερες, to a station directly after σαρκα.* 'Whose are the fathers, and of whom is Christ according to the flesh, whose is the God over all blessed for evermore'—this is a strange construction; it is the reading, however, which Mr. Belsham's unwarrantable emendation requires, though no one can suppose that the Greek of such a passage could have proceeded from the Apostle. The received reading is fixed immoveably. Innovations

* We owe this observation to Dr. Wardlaw's Discourses. p. 420.

may be proposed and adopted in respect to this passage; and so they may in all other cases where the doctrine which the received text exhibits, is in opposition to the tenets of a party; but 'making scripture' must be perilous employment.

[Mr. Belsham proposes a new version of 1 Cor. i. 30. Ephes. ii. 1—3, and 1 Tim. v. 21, all with a view to make these texts quadrate with his general system, but we think his rendering forced and unnatural. Heb. ii. 16. Mr. B. renders, "For indeed *Christ* helpeth not angels." It is one of Mr. B.'s opinions that angels know as little of us, as we of them. He does not however absolutely deny their existence, as is done by some Unitarians; yet he goes so far as to assert roundly—"of the existence and ministry of angels we know nothing; nor does it concern us to know any thing." But this topick will occur in another place.]

1 Cor. i. 2. Mr. Belsham renders, '*Who take upon themselves the name of our Lord Jesus Christ.*'—τοις επικαλουμένοις τὸ ονομα του Κυρίου ημῶν Ιησου Χριστου. "Who call upon the name of our Lord Jesus Christ," is the reading of the Common Version, which, we are most firmly persuaded, is the correct rendering. The exigencies of the Author's system has led him to frame a reading at variance with the uniform usage of the New Testament, in regard to this expression. He has himself translated των επικαλουμενων τον Κυριον, 2 Tim. ii. 22. '*those who call upon the Lord;*' and in every passage in which the phrase occurs, throughout the entire range both of the Septuagint and the New Testament, there is no instance in which any other version than that which conveys the idea of invocation, would be a proper representation of the meaning of the words. Επικεκληται το ονομα μου επ αυτους—ονομα το επικληθεν εφ' 'υμας, are the expressions which correspond to the other formula, 'who are called by the name.' But as to the text in question, the meaning is not less definitely fixed by the connexion of the phrase, which restricts its import to invocation, while in no one example is its sense otherwise determined. Ps. xcviii. 6. "Samuel among them that call upon his name"—εν τοις επικαλουμενοις το ονομα αυτου. (Sept.)—"he answered them." Zech. xiii. 9. "He shall call on my name"—αυτος επικαλεσεται το ονομα μου—"and I will hear." In the instance on which we are animadverting, Mr. Belsham follows the "Improved Version;" as he also adopts its reading of 2 Tim. ii. 22, where it agrees with the common text. In Rom. x. 13, 14. the first edition of the "Improved Version" followed the reading of the publick version; but, on consulting the fourth edition of that book, we find that the reading has been changed for, 'Whosoever taketh upon himself the name of the Lord;' which Mr. Belsham's translation exhibits. If an example had been produced of the indubitable appropriation of the formula in question to this sense, there might then have been some ground for alleging that, in respect to a phrase of ambiguous import, it was correct for the translator to give such an interpretation as was in accordance with the clear, admitted import of the expression. But no such example can be produced; the positive sense of the phrase is determined to another meaning, by clear, indisputable instances, while, to convey the sense to which we are objecting, other expressions are definitely used. We cannot hesitate, therefore, in rejecting the new interpretation as erroneous, and must tenaciously adhere to the rendering of the Common Version in 1 Cor. i. 2, and in every other instance of the use of this formula, as the true one.

It is easy to perceive that the new reading is forced into the support of the Author's system, which is hostile to the invocation of Christ. As it is our full persuasion that the invocation of Christ, in acts of prayer, which are acts of religious worship, is a doctrine established by the authority of the New Testament, we shall bring together some of those

passages on which that doctrine is founded, occurring in the portions of the New Testament comprised in Mr. Belsham's "Translation and Exposition," for the purpose of examining the principles on which they are explained in these volumes.

"Concerning this, I besought the Lord thrice, that it might depart from me. And he said to me, My grace is sufficient for thee.' 2 Corinth. xii. 9.

"But may our God and Father himself, and our Lord Jesus Christ direct our way unto you, &c.' 1 Thess. iii. 11.

"Now may our Lord Jesus Christ himself, and God even our Father, who hath loved us, and graciously given us everlasting consolation and good hope, encourage your hearts and establish you in every good doctrine and work." 2 Thess. ii. 16, 17.

On the first of these passages, the following remarks are made by Mr. Belsham.

"Concerning the Apostle's conduct upon the occasion to which he refers, it may be proper to observe, that it cannot reasonably be doubted that he addressed his prayer for relief immediately to Jesus Christ. But in him it was not in the least degree improper, having been called by Christ himself to the profession of the gospel, having been invested by him with the office of an Apostle, having been instructed by him in the Christian doctrine, and endued with the gifts of the Holy Spirit; having been honoured by him with visions and personal appearances upon various occasions; and acting in the whole course of his ministry immediately under his direction. It was probably at one of these sacred interviews that the apostle humbly and earnestly requested to be relieved from that bodily infirmity which was so great an obstruction to him in the course of his publick duty; and it was upon such an occasion that he received the gracious and memorable answer here recorded. But all this, though perfectly proper in the apostle in his peculiar circumstances, being in fact no more than asking a favour of a friend who is sensibly present, is no warrant for the general practice of praying to Christ in the present circumstances of the church, when all sensible intercourse is withdrawn, and in direct disobedience of his express command to worship the Father only. And such will-worship is undoubtedly an unjustifiable encroachment upon the honour and sole prerogative of his Father and our Father, of his God and our God." Vol. II. p. 623.

This paragraph comprises the substance of Mr. Belsham's remarks on the whole number of passages in which the language of invocation and prayer is used in relation to Christ in the New Testament. Christ is admitted to be the object of supplicatory address, but the propriety of so regarding him, is restricted to the case of those who were favoured with his personal intercourse, and is denied in respect to all other persons. So, in the case of Stephen's invoking the Saviour with his dying breath, and committing his departing spirit into his hands, "Lord Jesus, receive my spirit,"—we are told that this address of Stephen to Jesus when he actually saw him, does not authorize us to offer prayers to him, now he is invisible. To this latter case, the explanation proposed in reference to the example in 2 Corinth. xii. 9, does not apply; for there is no evidence that Stephen was favoured with any personal interviews with Christ. Full of the Holy Spirit, he looked up steadfastly to heaven, and saw "Jesus standing on the right hand of God." But, if it were an unjustifiable encroachment on the divine prerogative, to regard Jesus as the object of adoration, how came it that Stephen did not invocate the Father, and commit into his hands that deposite which it is quite impossible that a righteous man should intrust to the safe-keeping of a creature? The visibility or the invisibility of the object, can make no difference in respect to the nature and propriety of the act of religious worship. If, when consuming in the flames, Latimer had looked up to heaven, and seen, or supposed that he was beholding, Paul, or any other of the apostles standing in the presence of God, would he have thought of invoking his name, and have yielded up his spirit into his hands? Till the case of Stephen shall be expunged from the New Testament, the propriety of invoking Christ will receive strong confirmation from its testimony. But to return to the other instances under consideration. It is

an assertion altogether gratuitous, that the Apostle was favoured with personal intercourse with Christ in any such manner as would seem to be implied in the expression, 'sacred interviews.' Christ appeared to him on the journey to Damascus, and on some other occasions; but those appearances bear no resemblance to the personal interviews of one man with another, and as little, we imagine, is the address of Paul to be compared with any one's asking a favour of a friend who is personally present. Nothing is said respecting personal intercourse in the case. The language of prayer is used, and Christ is the object of the invocation. So much is clear. But we would seriously ask, whether the answer which was given to the Apostle's repeated supplications, "My grace is sufficient for thee"—could come from a creature's lips. With respect to the other examples, the assistance and blessings which are invocated, are of a kind which it would assuredly be 'unjustifiable' to solicit from the hands of a creature: they are guidance and support in regard to important undertakings, spiritual aids in reference to the consolation of the minds of Christians, and the establishment and advancement of their piety and usefulness. If the Apostle supplicated these blessings from Christ on behalf of the Thessalonians, that could not be an exclusive case; it would be as proper for him to entreat them for others. And if he supplicated these blessings from Christ, they must have been communicable by Christ, who was surely not personally present with every Christian at Thessalonica, as it is assumed he was with Paul. Now it must have been quite as proper in those Christians, on whose account the Apostle prayed for spiritual aids from Christ, themselves to invoke those aids by prayer addressed to Christ, as it was for him to use the language of prayer on their behalf. In supplicating our Lord to bestow those blessings, he was, in fact, teaching them to address to Christ their own supplications.

On 1 Timothy vi. 13, 'In the presence of God, who giveth life to all, and of Jesus Christ, &c.' we have this note:

"*And of Jesus Christ.*] There appears to have been a peculiar personal presence of Christ with his church, and especially with the apostles, and with Paul in particular, during the apostolick age, which since that time has been withdrawn, at least in its sensible manifestations; to which presence the apostle here alludes."

But was not Timothy, to whom was given the very solemn charge which follows, as much in the presence of Jesus Christ, as the Apostle himself who delivered it? What evidence, or what ground is there for supposing, that there was any personal presence of Christ at all on the occasion? The appeal to Christ as a witness, had surely as much reference to Timothy in receiving the charge, as to the Apostle in committing it to him. This supposition of a real personal presence of Christ on earth after his resurrection, appears to us strange and unwarranted. Some passages of the New Testament indispensably require for their explanation, the fact of Christ's presence, which all those passages very amply show was supernatural; but, because the plain, obvious import of them would recognise in Christ attributes properly divine, an hypothesis is advanced in opposition, which is destitute of all scriptural support.

On 2 Corinthians viii. 9, and Philippians ii. 7, 8, two passages which have generally been considered as affording clear and decisive testimony to the doctrines of the pre-existence and divinity of Jesus Christ, we of course expected to find the version and exposition of Mr. Belsham running in the channel of modern Unitarian interpretation, in accordance with the notes of the "Improved Version," and the "Calm Inquiry."

"*For ye know the munificence of our Lord Jesus Christ, how, while he was rich, for your sakes he lived in poverty, that ye*

by his poverty might be enriched.—Our Lord was rich in miraculous powers, which he could employ, if he pleased, for his own advantage. But, for the benefit of his followers, he chose to lead a life of poverty and dependence."

"*Christ Jesus, who being in the form of God, did not peremptorily lay claim to this resemblance of God, but divested himself.*—Christ possessing voluntary powers of working miracles, did not regard them as his own property and right."

On these passages thus explained, we shall offer some remarks, for the purpose of showing how entirely the principle assumed as the basis of the modern Unitarian exposition, fails in the hands of the present interpreter. Christ was possessed of voluntary miraculous powers; he could exercise at pleasure the power of working miracles. Did he, then, ever divest himself of this power? From being in a state in which he could work miracles, did he ever pass into another state, in which he was without the power of controlling or changing the laws of nature? If his being in the "form of God" denote the possession of voluntary miraculous powers, he was always in that form, always appeared in that form; for it was a power which he uniformly and constantly retained, and there could be no change in this respect, no difference of appearance in Christ during the entire course of his ministry. But, we are told, 'he did not regard those powers as his own property and right;' 'while in possession of these great powers, he vouchsafed to live in a state of voluntary poverty;' he did not employ those powers for his own advantage, for his own secular aggrandizement, to furnish himself with the means of living in splendour and with entire command of the luxuries of life. And on Unitarian principles, could he have done so? If Jesus were a mere human being entrusted and honoured with the high office of publishing the Christian dispensation to the world, 'the greatest of all the prophets of God,' had he any option of this kind? Could he have employed the power of working miracles for his own personal and secular advantage? Could he have exhibited them for the purpose of display? No; he could have employed those powers only for the purposes for which they had been conferred; and they had their special and appropriate use, as the proofs of the divine origin of the doctrine which they established. Mr. Belsham, we think, has very amply furnished the confutation of his own hypothesis, in his paraphrase on the second of the passages before us.

"He had been taught by the discipline of his temptation in the wilderness, that he was not to exercise the powers entrusted to him, to promote his own interest, or to gratify his own ambition; nor, in general, to extricate himself from danger. . . . . He knew that he possessed these mighty powers as a trust for which he was accountable, and in the use of which he had been fully instructed: and therefore he strictly confined the exercise of them to the purposes for which they were communicated."

Could he, then, have diverted them to other objects? Would those powers have been permitted to be exercised for other purposes than those for which they had been communicated? If the only answer be a negative one, the entire fabric of Mr. Belsham's exposition is broken up. If our Lord had been fully instructed in the use of the miraculous powers which he possessed, if he had been taught that he was not to exercise them for his own advantage, it was quite impossible for him to make them subservient to any objects of personal gratification or aggrandizement, without such a dereliction of virtue as not even Unitarians themselves would dare attribute to him. Is it possible, then, to receive the interpretation which they give of the passages in question? In both examples, the words which follow, in the one case, the expression "*being rich,*" and, in the other, the phrase "*being in the form of God,*" are a negation of the properties denoted by those expressions; and, in their received acceptation, the opposition

is evident. But to what does the negation relate, where is the negative force of the expressions, according to the explanation given by Mr. B.? What opposition or contrast is there between Christ's possessing miraculous powers, and his invariably using them according to the instructions he received, and for the purposes for which he was entrusted with them? The passage in 2 Cor. viii. 9, is delivered as a motive to the liberal exercise of Christian beneficence. Let us see how it bears on that duty, read in this manner:—"For ye know the grace, the exuberant goodness of our Lord Jesus Christ, who being rich, possessed of the voluntary power of working miracles, for your sakes became poor; he strictly confined the exercise of them to the purposes for which they were entrusted to him." Is this an example of exuberant goodness? Does it furnish any motive by which to urge the exercise of Christian beneficence? Could this be the meaning of the Apostle? And in the other case, which is addressed as an argument and example of generous and beneficent condescension, would the reading which Mr. Belsham's interpretation requires, place the language of the Apostle in accordance with the design of his writing? "Let the same mind be in you that was in Christ Jesus, who being in the form of God," possessing voluntary miraculous powers, "did not peremptorily lay claim to this resemblance of God, but divested himself, assuming the form of a servant;" he adhered closely to the instructions which he had received, and strictly confined himself to the exercise of those powers for the sole purposes for which they were communicated to him, never using them for his own personal interests, for which purpose they were not given to him. "And becoming like other men, and being in condition as another man," by not deviating from the objects marked out by that authority which prescribed his duty, "in obedience to God, he humbled himself unto death, even unto death upon a cross:" he submitted to a death which the purposes of his mission required, and his heavenly Father directed. Mr. Belsham completes this last clause with the words, "which it was in his power to have avoided." But we must maintain, in the argument with a Unitarian, that it was no more in the power of Christ to avoid a death which the purposes of his mission required, and his heavenly Father directed, than it was for him to employ a miraculous endowment for purposes different from those for which that power was communicated.

2 Corinthians xiii. 14. "*May the favour of the Lord Jesus Christ, and the love of God, and the participation of the Holy Spirit be with you all.*" This text, Mr. Belsham asserts, "so far from supplying an argument in favour of the distinct personality of the Holy Spirit, militates directly against it: for the participation of a *person* is absolutely unintelligible." Mr. Belsham must pardon us for saying, that the first member of this sentence is altogether a gratuitous affirmation, while the other is so entirely void of propriety, that we are surprised that even he should have ventured it. The Holy Spirit, it seems, can have no personal existence, because we read of the participation of the Holy Spirit, and the participation of a person is clearly an absurdity! Κοινωνια του αγιου πνευματος, is "the communion, or participation of the Holy Spirit;' and φιλων κοινωνια, is, in Euripides, (Medea 256,) the "communion," or "participation of friends:" if there be any thing like reason in Mr. Belsham's construction, he will have taught us to deny the real personal existence of the friends to whom an individual may attach himself. "The participation of a *person* is absolutely unintelligible;" and therefore, Φιλων canot mean persons, just as το αγιον πνευμα cannot denote personal existence! What would be the effect of Mr. Belsham's criticism applied to Heb. iii. 14.—"We are made partakers of Christ," which is

Mr. Belsham's own translation of μετοχοι του Χριστου? This text, so far from supplying an argument in favour of the distinct personality of Christ, militates directly against it: "for the participation of a person is absolutely unintelligible." Mr. Belsham would doubtless say, that partaking of Christ denotes participation in the blessings of the gospel; if so, then the expression "partakers of Christ" cannot be absolutely unintelligible; and why should the expression, "the participation of the Holy Spirit," be less intelligible? If being "partakers of Christ" does not militate against Christ's distinct personality, "the participation of the Holy Spirit" may perfectly consist with the notion of distinct personality, even though we should adopt Mr. Belsham's interpretation of the phrase as denoting miraculous gifts.

"It is," we are told in the same note, "highly improper to use these words of the Apostle as a general form of benediction at the close of our public assemblies for Christian worship, as the gifts of the Holy Spirit are now withdrawn." The extraordinary gifts of the Holy Spirit are evidently intended, Mr. Belsham's use of the expression referring uniformly to the miraculous donations of the primitive periods of the Christian economy. But to us it seems impossible to restrict the phraseology of the New Testament relative to the influence of the Holy Spirit, to a miraculous agency. "The Roman Christians," says Mr. Belsham, (Vol. I. p. 166.) "neither themselves possessed, nor perhaps had often witnessed the operation of miraculous powers."

The design of the writer of the Epistles to the Hebrews, is stated by Mr. Belsham to be, to reconcile the minds of the Hebrew Christians to the doctrine of a suffering Messiah; "to impress them with the fact that Jesus was a mortal man, not different from other men." But how could this be at all necessary, if it were the belief of those same Jewish Christians, as Unitarians profess to teach, that the Messiah whom they were expecting, was to be a man in all respects like one of themselves, and nothing more than a human being? What prejudice could exist in their minds on that point, which could make it of moment for the writer to enlarge on it so much in his address to them? To reconcile their minds to the doctrine of Christ's simple and exclusive humanity, was surely altogether a superfluous task in respect to persons who believed that doctrine; and we are told, that the "Hebrew Christians were always strictly Unitarian." But if this were the design of the Writer, "to impress these Hebrew Christians with the fact, that Jesus was a mortal man, not different from other men," he would appear to have adopted a singularly strange method of executing his purpose; and the readers of the Epistle must have needed some theological Œdipus, to solve the enigmas which the Epistle exhibits.

That it was a popular notion of the Jews, that angels are a permanent order of celestial spirits, we have Mr. Belsham's authority for assuming. (Vol. II. p. 74.) Now it must be allowed to be a singular method of effecting an important design, when a writer, having before him a term which would directly and unequivocally convey his meaning, convey it so clearly and so properly, that the very possibility of his reader's mistaking the import of his expressions would be excluded, adopts another term which does not explicitly exhibit the intended sense, and which, to say the least, perplexes the mind of the reader by its ambiguity. To introduce our example, we extract Mr. Belsham's version of Hebrews i. 1—4.

"God, who in many parts, and in many ways, spake formerly to our fathers by the prophets, in these last days hath spoken to us by his Son, whom he hath appointed heir of all things, with a view to whom he even constituted the former dispensations.

"Who being an effulgent ray of his brightness, and an exact image of himself,

and conducting all things by his powerful authority, after he had by himself made the purification of sins, sat down at the right hand of supreme majesty.

"Being become so much greater than those messengers, as he hath obtained by inheritance a more excellent name than they."

It must appear strange, we say, that a writer should adopt this language to impress his readers with the fact, that the subject of this splendid diction was "a mortal man, not different from other men." Modern Unitarians who write with that design, never use a style like this; and one would suppose that the writer of the Epistle to the Hebrews could not have been less solicitous or less careful to be understood. "God spake to our fathers by the prophets"—εν τοις προφηταις.—This certainly is not liable to any misconception. The Hebrew Christians could no otherwise understand this expression, than that the Divine Being had employed the ministry of the ancient prophets in the delivery of the messages of his will to their ancestors of the Jewish nation. Now it would be quite as easy for the writer to convey his meaning intelligibly and definitely in the fourth verse, as he has done in the first; and had he wished to express himself in accordance with the design attributed to him of emphatically inculcating the simple exclusive humanity of Jesus Christ, he had only to preserve των προφητων, those prophets, in the fourth verse, and his design would have been answered. No one could then have failed to perceive, that the superiority of Jesus to the prophets of the ancient economy, was the specific comparison instituted. Had this been his object, we should doubtless have read προφητων, *prophets*, instead of αγγελων, *angels*. But the latter is the reading, the uniform reading of all authorities. A word is used, which is of frequent occurrence as denoting a class of celestial spirits superior in nature to human beings, and the belief of the existence of which was an article in the popular faith of the ancient Jews.

To us, the use of αγγελων in this passage is a clear proof, that it was *not* the design of the writer to impress the Hebrew Christians with the fact, that Jesus was nothing but a mortal man: his design, we are persuaded, was of an opposite kind.

We must reject then the interpretation given of των αγγελων, *those messengers*, referring to prophets; and adhere to the common version and to all other authorities, with the exception of modern Unitarians, in reading *angels*. Nor do we believe that, in a single definite example, the sense of *messengers* in reference to human beings, can be shown to be intended by the use of the word throughout the whole of the Epistles of Paul, including the Epistle to the Hebrews. That the reading *angels*, is proper in some cases, Mr. Belsham himself maintains. In this Epistle, we have, "Unto angels (God) hath not committed the world to come"—"lower than the angels"—"layeth not hold of angels." Chap. ii. vss. 5, 7, 16. And in 1 Cor. iv. 9, we read, "a spectacle to—angels and to men;" on which text Mr. Belsham remarks:

"It is hardly necessary to observe, that the apostle here is not laying down any doctrine concerning angels, as of divine authority; but that he is merely alluding to a popular notion of the Jews, of angels being a permanent order of celestial spirits, who were the medium of divine communications with mankind, which was a branch of oriental philosophy which the Jews had probably taken up during the captivity, and which was then become familiar."

To translate αγγελοι by *messengers*, was found impracticable in this passage; but that the first acquaintance of the Jews with the doctrine of the existence of angels, should be assignable to the period of the Captivity, and to their knowledge of the Oriental philosophy, will seem not a little surprising to a reader of those books of scripture which were in being long before the time of the Captivity!

[The reviewer here gives all the

passages in Mr. Belsham's volumes, in which αγγελος and αγγελοι occur; and then after some remarks adds]—

We may therefore pronounce of the entire number of passages in which the word in question occurs in the Epistle to the Hebrews, that the common reading, *angels*, is correct, and that the substitution of the term "*messengers*," as denoting prophets and teachers, is inadmissible: λειτουργικα πνευματα in the 14th verse of the first chapter, would be so strange an expression for prophets, and is so appropriate a one for angels, that we cannot persuade ourselves that any critick, unless driven to it by the exigencies of his system, would ever give another meaning than that of the common version, to the passages of this book in which the word occurs. But we must strongly insist, that no writer in the supposed circumstances of the author of this Epistle, writing to impress on the minds of the converted Hebrews the fact, that Jesus was a mortal man, though superior to the prophets, would, if that were his purpose, have introduced the word αγγελοι into the fourth verse, in relation to προφηται in the first. It is not the fact, as Mr. Belsham states in his paraphrase of verse 4, that "former prophets, however eminent their character, or however important their mission, were not graced with the honourable appellation of son." The ancient Jews universally included Solomon in the number of their prophets; he is repeatedly designated as a prophet in the Targums; and the honourable appellation of *son* was expressly given to Solomon. The words of the 5th verse, "I will be to him a father, and he shall be to me a son," were spoken, Mr. Belsham himself states, of Solomon. But there is no instance of God's addressing himself in this manner to any one of the angels; and therefore angels, and not messengers as referring to prophets, must be the correct reading throughout this whole discourse.

As a proof that the advantages which Unitarians sometimes congratulate themselves on perceiving in their system, are more imaginary than real, we may refer to the supposed relevancy and force of Christ's example, on their hypothesis, inasmuch as it is the example of one who was "a man like other men," and nothing more. On any other supposition, his example would, it is contended, be of no use, for the "cases of the teacher and the disciple would be totally dissimilar." "He was," says Mr. Belsham, (on Heb. ii. 17.) "a man like ourselves, who had all the frailties, all the feelings, and all the fears of a human being, and who suffered all the pains which any other man in the same circumstances would have endured." But even on Unitarian principles, the cases of the teacher and the disciple are far from being parallel; they are, indeed, "totally dissimilar." The perfect exemption of Christ from guilt, is now conceded by Mr. Belsham: "Christ in his moral character was sinless." But if so, there must be the widest difference between the disciple and his Lord. There is a vast dissimilarity between the case of a sufferer who is perfectly free from all consciousness of sin, and others suffering with the consciousness of guilt: the former cannot have all the feelings and all the fears of the latter. The example of Christ, therefore, is in no respect more advantageous to Unitarians, who, while they deny his divinity, assert his entire moral purity, than it is to those who, believing his divinity, maintain his real humanity.

It would far exceed the limits to which a reviewer must confine his observations, if we should attempt to notice every passage in these volumes which is open to remark; and we must now hasten to the conclusion of the present article. With our persuasion of the unscriptural character of the tenets which find in Mr. Belsham so persevering an advocate, we cannot designate his labours as being either of high value,

or of great utility. To some readers his sentiments will be surprising by their boldness, and others they will offend by their freedom; though with the temper which pervades his volumes they will have less reason to quarrel, than with the spirit of some others of his publication. The plan of his work is, we think, to be approved. The translation is accompanied with an exposition, not in the manner of Doddridge, in which the paraphrase is incorporated with the text; but a portion of the text is immediately followed by one or more paragraphs of explanation, and in the bottom margin are inserted the notes. These are frequently borrowed, with due acknowledgments, but many of them are from the pen of the translator. The version is professedly select, rather than new; and though, as might be expected, its theological character is in accordance with that of the improved version, it frequently deviates from it verbally: the translation is paraphrastical, rather than literal.

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With the exception of the two short passages included in brackets, the whole of the preceding article is an *abridgment* of one, much more extended, in the Eclectick Review for May and June last. In the abridgment the language of the reviewer has been entirely preserved, and his reasoning, we hope, not materially impaired. We have, in short, carefully endeavoured to give the *substance* of the article, and we think we have succeeded; although it has been with regret that we have omitted many passages, and sometimes pages together, of the original work. Our abridgment, notwithstanding, has occupied more of our limited space than we well knew how to spare; and yet we are unwilling to dismiss the subject without some remarks and a summing up of our own. The truth is, we consider this article as forming a discussion of very great interest and importance.

Mr. Belsham is in England the Unitarian champion of the day. In the work here reviewed, we have his exposition of that part of the New Testament which Unitarians have been accustomed to say the least about, when not pressed to it by controversy; and which the orthodox consider as containing the most unequivocal evidence that the Socinian system is essentially false, unscriptural, and ruinous to the souls of men. The reviewer of Mr. Belsham's work is certainly an able, learned, and candid critick. There is not a single vituperative passage, or acrimonious remark, in all that he has written; and we ought the rather to notice this, because he intimated that such should be his method of procedure, in his introduction, which we have not quoted:—and he has fully redeemed his pledge—he is uniformly argumentative, calm, and courteous. Here, then, we have something like a fair view of both sides of the question; a view which we were glad to take for ourselves, and which we wish that our readers may take with impartiality, care, and deliberation. If this be done, we have no anxiety for the result. That result we are persuaded must be a conviction that the Socinian tenets can never be made to comport with the language of the New Testament—without such a forced and unnatural construction, nay, in many instances, such a manifest wresting and perversion of that language, as makes common sense revolt at the idea that the truth of God, intended to guide mankind in the plain pathway of life everlasting, ever could be given in so exceptionable, dubious, and delusive a form. This has long been the solemn conviction of our own mind, and we are glad to see a work which seems well calculated to produce the same conviction in the mind of every careful and candid reader.

We really cannot perceive how any one can fairly and seriously examine the construction which the Socinian tenets indispensably require to be given to a multitude of

the plainest passages of the word of God, and not be satisfied that these tenets never could be derived from that word, never can be supported by it, nor ever be even plausibly reconciled with it. Some of their ablest writers themselves, it appears, have felt and yielded to these very conclusions. We here refer to the Socinian writers of Germany, confessedly among the most acute and erudite of the whole corps. Probably no man in our country has been more conversant with these writers than Professor STUART of Andover. In his fifth letter to Mr. CHANNING, he says—"For these ten years past I have been called every week, to duties which necessitated me to be conversant with the history of interpretation, as it has appeared in Germany; a country which in half a century has produced more works on criticism and sacred literature, than the world contains beside."—After detailing to his antagonist the monstrous and shocking positions of these German writings, in explaining the language, history, and doctrines of the New Testament, he adds—

"You are doubtless inclined, before this time, to say, 'What is all this to us? We do not avow, or defend such opinions.' True, I answer; at present, you do not. A short time since, *they* did not. But as soon as their numbers increased, so that they began to be fearless of consequences; and their antagonists urged the laws of exegesis upon them, they abandoned the ground of defending the divine authenticity of the Bible, at once. A few years since, the state of theological questions in Germany, in many respects, was similar to what it now is here. At present, the leading German criticks, (rejecting *accommodation*, and casting off all ideas of the divine origin of the scriptures,) are disputing with great zeal the questions, Whether a miracle be possible? Whether God and nature are one and the same thing? (Schelling, a *divine*, is at the head of a great party, which maintains that they are the same.) And whether the Jews ever expected any Messiah? Some time ago, many of their criticks maintained, that no Messiah was predicted in the Old Testament; but now, they question even whether the Jews had any expectation of one. It would seem, now, that they have come nearly to the end of questions on *theology*. At least I cannot well devise, what is to come next.

"It does seem to me, that it needs only a thorough acquaintance with German reasoners and criticks, (a thing which is fast coming in,) to induce young men to go with them, who set out with the maxim, that 'to believe with Mr. Belsham is no crime.'"

He afterwards says—"In respect to the study of the more liberal (so called) German writers, I fear no injury from it in the end, to the sentiments denominated *evangelical*. Exegesis has come, by discussion among them, to a solid and permanent science. That the scriptural writers taught substantially what we believe to be *orthoxdy*, is now conceded by some of their most able expositors."—Again—

"I shall be very ready to confess my apprehensions are quite erroneous, if the lapse of a few more years does not produce, in many cases, the undisguised avowal of the German divinity, in all its latitude. I anticipate this, because I believe that the laws of exegesis, when thoroughly understood, and applied without party bias, will necessarily lead men to believe, that the apostles inculcated, for substance, those doctrines which are now called *orthodox*. And as there probably will be not a few, who will reject these doctrines, my apprehension is, that to take the German ground will, ere long, be deemed both ingenuous and expedient."

It seems then that the course of this business has been as follows—After trying to defend Socinianism, or Unitarianism, if that be the preferable term, by forced interpretations, and various readings, and alleged interpolations of the original languages of scripture—by the principle of accommodation, taken in its greatest extent; by saying that Christ and his apostles were either ignorant themselves of certain truths, or else availed themselves of the ignorance of those to whom they spoke and wrote—these abetters and advocates of Unitarianism have found eventually that their reputation as scholars, and their credit as men of integrity, have required them to give up the whole ground which they had attempted to defend, and to admit that the orthodox doctrines are, for substance, really taught in the New

Testament—That this therefore they have explicitly done, and at the same time have denied the inspiration of the scriptures altogether. This, it appears, is the course which a number of German writers, of the first distinction, have actually taken: and this is, we conscientiously and confidently believe, the *natural* course, tendency and termination of the Socinian system of reasoning, and of interpreting scripture. And we must say, with professor Stuart, that "the sooner matters come to this issue the better." We say so because we think it clearly better that infidelity should be without disguise than with it. Not that we mean to insinuate, for we do not believe, that all Socinians are blank Deists in their hearts. Some of them we fear are, but a large proportion of them we are satisfied are not—their infidel opinions are in disguise to themselves, as well as to others. Yet as, in our view, their sentiments are in no respect safer, so far as their eternal interests are concerned, than those of avowed Deists, we think it better for them, as well as infinitely better for the world, and for the interests of genuine Christianity, that their true state and standing should be distinctly recognised, and the true ultimatum of their principles and sentiments be fully ascertained and acknowledged. It must surely be for the interest of truth, that every set of men, and every description of principles, should be given to the world for what they are, and stand before the publick clearly invested with their proper character—What honest man can ever object to this?

We are perfectly aware in what manner Socinians themselves regard such a representation as that which we have here made. They impute it to ignorance, bigotry, narrow mindedness, illiberality, uncharitableness, malevolence, and all the other bad qualities which are the kindred of these. Yet we are entirely conscious of having made our remarks without one unfriendly wish or feeling, towards those to whom they relate. If we could with a clear conscience say nothing to offend them, we should be glad to be silent, or to give what we say a different tone and aspect. But when we are most deeply convinced, that the Socinian sentiments are subversive of the very fundamentals of the Christian system, and put into the most awful jeopardy the souls of all who imbibe them, what course are we to take? Will it consist with honesty, integrity, and Christian charity—with good will and fidelity to those who are already misled, or to those who are in danger of being seduced—to hold our peace, or only "to say smooth things?"—To represent that the errors in question are unimportant, and that those who hold them are, notwithstanding, good Christians, and in a very safe state? Shall we, in a word, "speak peace, peace, when," as we verily believe, "there is no peace?" No, assuredly—we must, and we hope we ever shall, rather incur all the ill will that mortals can entertain, and all the hard speeches that they can utter against us, than thus violate our consciences and offend against God. We know that such commentaries as those of Mr. Belsham may produce, because they have actually produced, the most injurious and perilous effects: and we shall conclude this long article with a recorded example of the truth of this assertion; which we devoutly pray may prove a salutary warning to all who read it. In the Life of the Rev. Doctor Thomas Scott, lately published, we find the following description of the influence which a Socinian commentary had on him—Speaking of that part of his life which he passed with his father after his apprenticeship he says—

"At this period, though I was the slave of sin, yet, my conscience not being pacified, and my principles not greatly corrupted, there seemed some hope concerning me: but at length Satan took a very effectual method of silencing my convictions, that I might sleep securely in my sins: and justly was I given over to a strong delusion to believe a lie, when I held the truth that I did know in unrighteousness. I met with a *Socinian* com-

ment on the scriptures, and greedily drank the poison, because it quieted my fears, and flattered my abominable pride. The whole system coincided exactly with my inclinations, and the state of my mind. In reading this exposition, sin seemed to lose its native ugliness, and to appear a very small and tolerable evil; man's imperfect obedience seemed to shine with an excellency almost divine; and God appeared so entirely and necessarily merciful, that he could not make any of his creatures miserable, without contradicting his natural propensity. These things influenced my mind so powerfully, that I was enabled to consider myself, notwithstanding a few little blemishes, as upon the whole a very worthy being. At the same time the mysteries of the gospel being explained away, or brought down to the level of man's comprehension, by such proud and corrupt, though specious reasonings; by acceding to these sentiments, I was, in my own opinion, in point of understanding and discernment, exalted to a superiority above the generality of mankind; and I pleased myself in looking down with contempt upon such as were weak enough to believe the orthodox doctrines. Thus I generally soothed my conscience: and, if at any time I was uneasy at the apprehension that I did not thoroughly deserve eternal happiness, and was not entirely fit for heaven; the same book afforded me a soft pillow on which to lull myself to sleep. It argued, and I then thought proved, that there were no *eternal* torments; and it insinuated, that there were *no* torments, except for notorious sinners; and that such as should just fall short of heaven, would sink into their original nothing. With this welcome scheme I silenced all my fears, and told my accusing conscience, that, if I fell short of heaven, I should be annihilated, and never be sensible of my loss."

MEMOIRS OF THE LIFE AND WRITINGS OF JOHN CALVIN. TO WHICH IS PREFIXED A BRIEF SKETCH OF THE HISTORY OF THE REFORMATION. *By John Mackenzie. Philadelphia: published and sold by D. Hogan, No. 255, Market street.* 1823. *Printed from the last London edition with additions.*

The first edition of this work was published in London in 1809; and is mentioned with credit to the author, in the July number of the *Christian Observer*, for the year 1817. It consists of a digest of the various memoirs of Calvin, and is there recommended as a narrative compiled with moderation, skill, and a competent acquaintance with the subject.

We always notice with pleasure the publication and republication of any work, written with ability and temper, which conveys a correct idea of the life and writings of this great Reformer; for we are persuaded that the calumny and reproach that have been lavished upon Calvin and his works, have their origin in ignorance. Those who are the best acquainted with his labours, and have examined them with care and diligence, most generally unite in admiring the extent of his learning, and the soundness of his theological tenets. In confirmation of this we cannot refrain from quoting the opinion of Hooker, the author of the Ecclesiastical Polity, who, it is well known, is the great champion of our Episcopal brethren; and of whom, and the church to which he belonged, we should not be unwilling to express our opinion in much the same language which he uses in regard to Calvin and the protestant French church, in the following remarkable passage—"A founder it had, whom, for mine own part, I think incomparably the wisest man that ever the French church did enjoy, since the hour it enjoyed him. His bringing up was in the study of the civil law. Divine knowledge he gathered not by hearing or reading, so much as by teaching others. For though thousands were debtors to him, as touching knowledge in that kinde, yet he to none but onely to God, the Author of that most blessed fountain *The Book of Life*, and of the admirable dexterity of wit, together with the helpes of other learning which were his guides; till being occasioned to leave *France*, he fell at the length upon Geneva."* We should like to know in what manner to make out the *consistency* of those, who take the name and works of Calvin for the constant theme of their

* Preface to Ecclesiastical Polity, Sec. 2.

vituperation and contempt, and yet seldom speak of his eulogist but as the *learned Hooker*, and the JUDICIOUS *Hooker*. We are prevented by nothing but our confined limits from extracting from this work the whole section that relates to the affair of SERVETUS; which the enemies of Calvin never fail to bring forward as fixing an indelible stigma on his character; but in which, in truth, the error of Calvin was less the error of the man, than of the age in which he lived. Not one of the reformers, we verily believe, would have refused to do what Calvin did, in that concern. Cranmer, in England, was certainly as criminal, in regard to the poor Anabaptists, in the reign of Edward the Sixth, as Calvin was at Geneva. Why then has so much been said about the former, and so little comparatively about the latter? We leave it to others to answer the question. For ourselves we lament the error of both these good and great men. But we think them chargeable only with the common evil of persecution, which the church in which they were educated held to be a virtue, and the unscriptural character of which they had not yet discovered—We earnestly recommend these well written memoirs of Calvin to all our readers. In some future number of our miscellany we hope to make extracts from this work, especially from the section to which we have already referred.

Religious Intelligence.

FOREIGN.

From the Missionary Herald.

PALESTINE MISSION.

Extracts from the Journal of Mr. Temple.

From the Journal of Mr. Temple we make some extracts illustrative of the agriculture and of some curiosities, in the island of Malta.

March 25, 1822. This day visited the Old City, as it is called, distant from Valetta about seven miles. We are informed, that the road to that city passes through the most fertile part of the island. All the land on both sides of the road, was in a high state of cultivation. Luxuriant fields of barley in the milk, of vines beginning to unfold their leaves, of fig trees, almond and olive trees, some covered with blossoms, and others with green foliage; these altogether gave a most enchanting loveliness to the whole landscape. This is my first visit into the country. Our company consisted of eight persons. We rode in two carriages, each of them drawn by a single mule, whose master runs at his side, and urges him forward. During our visit at the Old City, we went into the church, built over the grotto, where, as tradition says, St. Paul slept when he was on the island. The church is not a very spacious one, but is held in great veneration. Beneath it is the grotto, in which stands the venerable Apostle in marble statue, as large as life. Formerly the viper was hanging on his hand; but not long ago some foolish person wantonly broke it off. On entering this grotto it is impossible to suppress all emotions of religious enthusiasm, if one can believe that it once heard the prayers, and gave rest to the wearied limbs, of the Apostle.

From this church we proceeded to the catacombs. These are immense subterraneous vaults cut out of the rock, of which the island is composed. We entered them through a narrow passage, each of our number bearing a lighted wax taper, and following a guide who is acquainted with these dark and silent regions. Different opinions are entertained concerning these immense caverns. Some suppose they were made to be the habitations of the living, in times of danger and war; but others think that they were prepared as dormitories for the dead. It is said they extend the whole way from the Old City to Valetta. They are divided into cells much better adapted for the repose of the dead, than for the dwellings of the living. Whatever may have been the purpose, for which they were made, it is certain that they are at present the mansions of the dead; for I saw in them different bones of the human frame, some in a good degree of preservation, and others mouldered almost to dust. In this subterranean world we saw a church, where, without doubt, religious worship has been, at some period or other, cele-

brated according to the forms that prevail in Catholick countries. It is dangerous to lose one's guide in these caverns. Not many years ago, it is said, several young persons had the curiosity to enter without a guide. They entered and were lost in the gloomy labyrinths, and to this day have not been found. This event has led the government to shut up several of the passages, that a similar event may not occur again. We spent about half an hour in traversing these possessions of the dead, and then came back to inhale the pure air and greet the cheering light of that world, which was made for the living.

He next visited the college which contained 65 scholars. His report concerning their appearance, is unfavourable.

The library, which was shown us, was small; consisting principally of the writings of the Latin fathers. Greek is not studied by any of them. Almost all the students are preparing to become priests. The other learned professions are not much encouraged here.

The Old City, in which the college is situated, contains between three and four thousand inhabitants.

May 22. In a walk into the country, I was much amused by seeing the people gathering the barley harvest. The men and women were pulling it up by the roots, as they pull flax in America, and then binding it in bundles, and throwing it in heaps. I am surprised at the change effected in the face of the country, within a few weeks. Eight weeks ago the fields were green, and ten thousand beautiful flowers every where appeared; now every flower is withered and dead, and the whole country has the aspect of sterility. Vegetation is generally dead here, during the summer, except in the gardens, which are daily watered. The beasts are fed on green grass in the winter, and on dried grass through the summer. The grass has come to maturity before the middle of May, and before the end of the month all kinds of grain are ripe and gathered.

July 16. Again went into the country. The farmers were getting out their barley, which is laid upon the ground, within a circle of perhaps thirty feet in diameter, and trodden out by cattle. I noticed that, contrary to the law of Moses, they muzzled the mouth of the ox. I saw large fields of cotton, and melon vines and melons in great abundance. They were green and flourishing, though not a drop of rain has fallen for more than two months, and all the rest of the country is parched with heat and drought. I have not seen a plough in Malta; though it is used. They prepare the ground for the seed, chiefly by means of the mattock.

Sept. 1. Last Sabbath we opened a Sunday school in our house for the benefit of the English children belonging to our little congregation. We are happy to find among our juvenile pupils, six Maltese children, and a little Jewess, together with about thirty English children. We are assisted in this enterprise by the labours of our pious friends. Much difficulty was anticipated in establishing such a school; but we have been most happily disappointed in meeting with very little.

22. To-day our little Jewess wished to read with some young Misses, who were reading to me in one of the Evangelists. I took her Bible, which was Italian, and pointed to the chapter where they were reading; but as soon as she discovered that it was in the New Testament, she seemed alarmed and said "Questo non è buono." That is, this is not good; and I could not persuade her to read more than a verse or two. It was afflicting to me to find this little creature beginning to display the same prejudices against the New Testament, which have distinguished her forefathers. We regard it, however, as a peculiarly auspicious circumstance, that her parents are willing to send her to be taught by Christians. She is about twelve years of age, reads and speaks only Italian, has apparently a good disposition, and her lessons are always thoroughly committed to memory. The Jews are held in great contempt among the Maltese, and it is not long since they were forbidden to lodge within the walls of this city.

Letter from Mr. King.

By the kindness of Mr. Wilder of Paris, we are favoured with a letter from Mr. King, dated Alexandria, Jan. 20th. The following is extracted from it:

Through the goodness of our Lord, I arrived here with Messrs. Fisk and Wolff, the 10th inst. after a pleasant passage of seven days from Malta. We have been continually occupied since, in selling and giving Bibles, and in reasoning with the Jews and Gentiles. We have preached to congregations, consisting of from six persons to one hundred and thirty persons, in five languages. We have sold 100, and given away 50 copies of the Bible and parts of the Bible in ten languages. The Catholicks in the convent have excommunicated us and our books, and ordered the books to be burned. Some few Bibles have been burnt. Still the people are most of them for us, and one priest has refused to preach against

us. There seems to be much excitement here; and the word of God runs, and I hope will be glorified. Mr. Drovetti, the French Consul General, has received me with much kindness. I was introduced to him by the Asiatic Society. The day after my introduction, I dined with him. The Superior of the convent applied to him to prevent the New Testament's being used in a school here; but he refused. Blessed be the name of the Lord for this. The schoolmaster, who is a Catholick, and has about forty pupils, bought fifteen Testaments, and we have given him fifteen more. These are now read by his pupils in the school.—This morning we have heard that he has been excommunicated.

Every day here has been interesting, and God seems truly to bless our feeble efforts. Could you have seen us here sometimes, with Jews around us, speaking to them of Him, whom their fathers crucified, your heart would have leaped for joy.

The Bedouin Arabs have just been robbing a caravan, near Mount Sinai; and it is thought rather dangerous going through the desart. But if the Lord be with us, we have nothing to fear.

We have been so much struck with the justice and the importance of some remarks of Dr. Scudder, a missionary in the island of Ceylon, on the subject of prayer, that we shall give the small part of his journal which contains these remarks; although we have not room for more. The humblest Christian, male or female, may here see that the success of missions may be promoted by him, or her, without going out of the family, the closet, or even from the bed of sickness or languishing—*by fervent prayer.* In his journal for June 10th, 1821, Dr. Scudder says—

How delightful the privilege to labour for Christ. O that the consideration, that I am permitted to engage in this blessed work, might induce me to live near my God, and devote myself unreservedly to his service. I long for more zeal; more of the spirit of Him who loved and who died for me; more of that earnestness of spirit in prayer, which Moses and Jacob and Daniel had. Prayer is one of the most powerful engines, which can be used in destroying the kingdom of the god of this world. Without it, we shall labour in vain. Without it, missionary societies will send forth heralds of the cross in vain. Without it, those, who contribute of their substance to send the gospel to the heathen, will contribute in vain. One great reason, perhaps, why so few heathen are gathered into the fold of Christ, is because the people of God plead no more with him, in their closets and in the social circle, for his blessing. Christians may expect, that, because they have made great exertions in sending many missionaries to the heathen, hundreds and thousands of conversions will take place. But God, who seeth not as man seeth, will frown upon all their doings, unless their exertions are accompanied with earnest prayer.

SANDWICH ISLAND MISSION.

The letter from which the subjoined extracts are made was received by the editor, to whom it was directed by the writer, more than two months since. It was mislaid, or the extracts now given would have appeared in our last number. It contains information from the interesting missionary company on board the ship Thames, bound to the Sandwich islands, about six weeks later than that which has been communicated in the Missionary Register, from the Rev. Messrs. Stewart and Bishop. Their letters are dated on the 17th and 20th of Dec. 1822. The last date of Betsey Stockton's letter is Feb. 2d, 1823—the same date with some communications summarily mentioned in the Missionary Herald for July. We hear much, and with much interest, of the missionary life *on land;* we have here some details of the manner in which that life is passed *at sea.*

"*Ship Thames, N. Lat.* 24° 2′, *W. Long.* 20° 43′. *Dec.* 19, 1822.

"Rev. and dear Sir—Conscious of the deep interest you take in my welfare, I will endeavour to give you some faint idea of our situation—To describe all that we have seen and felt, would require an abler pen than mine.

"You no doubt anticipated many of the dangers to which we were to be exposed, but we were called to witness some, before you could have anticipated them. We embarked on the 19th ult.—The boat was sent to land the pilot at 12 o'clock; but having reached the extremity of the sound, the pilot discovered that we were drifting rapidly on the Race Rock, and returned as speedily as possible to save

us from destruction. He remained with us till 4 o'clock, and was then landed at Block island—By him I suppose you received a short letter from Mr. Stuart. At 6 o'clock we got far enough out to feel the motion of the water, and of course the sea-sickness commenced. I cannot describe the scene which ensued—The most death-like sickness I ever felt in my life, was occasioned by the motion of the ship. Every person in the mission, except Mr. Stuart and Kermoola, was sick at the same time. The weather became very boisterous on the following Friday—rainy and squally in the evening—and in the night it increased to a gale. I was up very early the next morning, and as I was looking toward the companion way, we shipped a sea, and the water rushed into the cabin in a torrent. It was the first I had seen, and I felt alarmed for a moment; but it was soon over. I am happy to tell you that since I left home, in all the storms and dangers I have been called to witness, I have never lost my self-possession. This I consider as a fulfilment of the promise, that as my day is, so my strength shall be. But we have not yet come to the most trying part of the voyage. We are now near the coast of Africa, and I fear I shall not act the Christian, in the thunder storms which are to be expected there.* But I am glad to have it in my power to say, that notwithstanding all our difficulties, I have never looked toward home with a longing eye. I cannot say indeed, sir, that I have not longed to see your family. You are all as dear to me as life itself; and nothing but the consoling thought that we are destined to meet where parting will be no more, could support me.

"My friends are all very kind to me. I have not been disappointed in Mr. and Mrs. Stuart. Their kindness lays me under renewed obligations to them. I share with them in all their stores—If our water was good, we should be quite comfortable; but it was spoiled before we left port, and it has grown no better since. We have cider, porter, beer, &c. but would gladly exchange them all for water. We hope the captain will take in some at St. Jago. The captain appears to be a well disposed man, and does every thing in his power to render the family happy. He attends prayers with us in the morning, in the cabin, and in the evening on the quarter-deck. We met the first Monday of the month, and observed the concert of prayer; and the season was very precious to us. We frequently comfort ourselves by reverting to our native country, and reflecting on the prayers which are there ascending in our behalf.

"The mission family are, on the whole, as pleasant a company as I ever met with. The natives are the kindest creatures I ever saw. They talk and sing for us in their own language, the sound of which is soft and pleasant.

"I wish it was in my power to give the ladies of your family some account of our manner of living; but I cannot at present. Sometimes, in imagination, I visit them in the night, and get a piece of bread; for there is nothing I have wanted so much since I left home, of the provision kind, as bread. Ours is pilot-bread and crackers, and by using them in our sea sickness I took a dislike to them. But we have pudding, boiled rice, and mush once a week, and beans, potatoes, boiled onions, fruit, &c. The cook, however, is a dirty man, and we are obliged to eat without asking questions. While I was sick, they gave me a mug of chicken soup—The grease, the pepper, and the feathers, floated together on the surface. Being on deck, I was unable to get a spoon; so I took out what I could with my fingers, and drank the rest. It seemed as good as any I ever tasted; and it nourished me so that I soon began to recover. * * * *

"All the births in the cabin are occupied by the married people; and it was thought best to make up one for me, by the dead-lights—for we were obliged to have them all in. The captain, who has doubled Cape Horn five times, says that he never saw the sea in such a condition in his life. The bowsprit was at times buried in the sea, and again almost perpendicular in the air; so that every thing in the cabin which was not lashed, was thrown from one side to the other. The vessel pitched and rolled at the same time, in such manner that no one could stand on their feet without holding. And as my birth was abaft the beam, whenever my head went to leeward and my feet to windward, which was the case every five minutes, it made me very sick—I found it would not do for me to endeavour to sleep so. The captain therefore had a hammock made and swung over the table; to be let down at night and strung up in the morning. The first night I tried it I rested very well—I was both sick and tired. The second night the ship rolled without pitching, and I was thrown back and forth as fast as I could go, until about 12 o'clock at night; when a bed that had been placed in one of the dead lights was thrown down, and struck one corner of my hammock—This threw me, first up against the ceiling and then on the dining table. At the same moment we shipped a sea; and the water

* She has a natural timidity in regard to thunder.

running on the deck, and the trunks falling in the cabin, allowed me to think very little of myself. However I was soon accosted by Mr. Stuart, who came to know if I was hurt. When I assured him that I was not, I heard the rest of the family laughing heartily behind their curtains—It was fine sport for them and the captain, for a few days. I did not venture into my hammock again for the remainder of that night, but stayed with Mrs. S. But I have learned to sleep very comfortably in it since. I go to bed between 9 and 10 o'clock, and get up at day-break—ring the bell at day-light, and we have prayers at sun-rise—then have breakfast, and afterwards go about our business. Our study hours are from 9 till 12 in the morning, and from 2 till 5 in the afternoon. * * * * Mrs. Stuart has suffered more than any of the family; but she is now recovering very fast.

"We have had many remarkable interpositions of Providence already in our behalf. The first pleasant day after the storm, we met the *Prime*, of Philadelphia, and spoke her. It was out of our power to write by her; yet it was very gratifying to us to send word to our friends that all was well. We have seen a number of vessels since; but have not been able to speak any bound to America. We saw the *Winslow*, of New Bedford, soon after, and sailed in company with her for some time. On Sabbath morning, Mr. Stuart went on board and preached, and in the afternoon the captain came on board our ship to church. Mr. Stuart observed when he returned, that he never expected to have gone to preach in the midst of the Atlantic ocean. The day will, I think, be long remembered by us. The captain invited us all on board his ship, the next day that the weather should be fair. But the wind, after blowing from several points of the compass, died away in the night, so that the helm became useless; and the two ships got so near together that immediate destruction appeared inevitable. But the wind sprung up, after a short time, and enabled both ships to steer off. The Winslow then left us, and we have had no company since—Company was very desirable, and yet we were glad to get rid of it, as it was like to cost us so dear.

"I have, sir, already realized many things that you told me when at home. * * * * * But still, sir, I am as happy as I ever was in my life.

"It would do your heart good, to see with what firmness that part of our family who have been accustomed to better things, bear their trials. Here I do not insinuate that there are any who have not borne them like Christians. But it was thought that Mr. S. would not bear them with as much fortitude as Mr. B.; because one had been accustomed to a more delicate manner of life than the other. If those who indulge that opinion were with us, they would find that refinement in a missionary, is no objection to him. I have seen your friend lie down on a pile of boards, or on the top of the locker, when almost exhausted, without a murmur. He has already begun to 'bear hardness like a good soldier.' I feel very much ashamed at times, when I look at him, and think what he is, and what I am—If he bears hardships thus, how ought I to bear them?

"Leaving home and becoming a missionary does not, I find, make peace with the great enemy—I find my heart still inclined to forget God, and to wander in the paths of sin. We have no place in the ship to which we can retire, and spend a moment in secret with our God. This is one of my greatest privations: for the poor spark in my breast requires to be constantly fanned by prayer, to keep it from being extinguished—Sometimes I feel as though it were almost out. * * * * You will please to excuse my saying so much of myself.

"Tell Mr. ——— that I have not forgotten him. I see many things to remind me of him constantly. This morning we saw and caught the *Portuguese man of war*;* but could devise no plan to preserve one for him. The string of one of them hung from the ship to the water; it looks very much like a string of blue beads. One of the natives who was in the water bathing, says that one of these animals bit him. He brought a piece with him on his hand. Most of the missionaries this afternoon have been out in a small boat, and found the sun very hot. The heat is not as yet very great in the ship. * * * * No whales have been taken as yet, although we have seen a number—and the harpoons are all in readiness. * * * * * * * You will please to excuse the defects of my letter. I find it hard, as yet, to think and write at sea. Remember me to * * * *.

"With feelings which neither time nor space can change, Yours humbly,

"BETSEY STOCKTON.

"P. S. After writing the above, we were driven off Cape Verd, and were unable to stop there, and I gave up all hopes of being able to send my letter—January 5th, A ship has just appeared in sight, and I have scarcely more time than to tell you we are all well. We crossed the line yesterday, and had the usual ceremonies. We have had a very interesting voyage thus far. We

* Mollusca.

have caught a number of fish of different kinds—such as the black fish, sharks, dolphins, &c. The manner of harpooning them is very curious. I can say no more—We are taking in sail. B. S.

"Mr. and Mrs. Stuart desire to be remembered to you.

"P. S. 2d.—We have been disappointed, the third time, in sending our letters. But this morning, at 4 o'clock, we discovered an Englishman, who has engaged to take them. Since I last wrote, we have had trying times; but no damage has been done to the ship. I have learned to be quite a sailor; and have not been frightened since I came on board—any more than to feel solemn. For this I desire to be very thankful—The Lord has not forgotten me. We are now in S. lat. 44° W. long. 60°—the family all well. Feb. 2d, 1823—We got soundings yesterday, for the first time after being out 75 days. I will write again by the first opportunity.

"BETSEY STOCKTON."

DOMESTICK.

We earnestly recommend to the serious consideration of our readers, and especially of our female readers, the subjoined paper. The world, it is plain, can never be evangelized, while that degradation of the female sex exists, which is found in most heathen, and in all Mahometan countries. Not only do women compose a full moiety of the human race, but their influence on the other moiety, as sisters, wives, and mothers, is necessarily great. In all Christian communities it has always been peculiarly great; and this is unquestionably agreeable to the design of the divine Author of our religion. While in the revealed code we find it written—"I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." (1 Tim. ii. 12.) We notwithstanding find her every where represented as the companion of man, his equal—as far as is consistent with the nature of her sex and the subjection which harmony and order demand—and a partaker with him to the full, in all the blessings and glorious hopes of the gospel of Christ. "She," it has been beautifully remarked, "was last at the cross, and first at the sepulchre." To her the Redeemer first appeared after his resurrection from the dead. She became the first convert, and furnished the first accommodations to the apostolick mission, when it first passed from one quarter of the world to another—from Asia to Europe. (Acts xvi. 6—15.) Christian missions have always owed much to Christian women. It is so at the present time. They not only go as missionaries, and aid most efficiently in the instruction of schools, and in other ways by which the heathen are enlightened and converted, but they take a part in missionary operations at home. To them the funds of almost every benevolent institution, in this era of benevolent enterprise, are deeply indebted. While this is so, we do not well know how to account for it, that they have not done something more, with *a special view to the benefit of their own sex in heathen and Mahometan lands:* We really think that they are called on to do this—and we sincerely rejoice that there is one society formed for this purpose. We have heard that others are about to be formed; and we hope they will increase till they are as numerous as the Christian churches in our land. We again recommend the preamble of the following constitution to the most serious consideration of our female readers.

Constitution of the Princeton Female Society, for the support of a Female School in India.

It is among the excellent effects of the Christian religion, that it elevates the female sex to their proper rank in society, and gives them the common privileges and hopes of the gospel. Among heathen and Mahometans, females are not regarded as immortal beings, but are considered and treated as little better than the beasts that perish. What Christian woman can think of this without emotion? Without an earnest desire to do all in her power to rescue as many of her sex as possible from this horrible degradation—to raise them to the possession of the rights of human nature, and to teach them to aspire to all the present and future felicities, which in the gospel of Christ, are proposed to them, equally

with the other sex. With a view to attempt something for the amelioration of the condition of females in India, and earnestly imploring the smiles and blessings of their Redeemer God on the humble effort, the undersigned have formed themselves into an association for the erection of a school, or schools, in the island of Ceylon, for the exclusive instruction of female children in the elements of knowledge, and of Christian piety; and have adopted the following constitution:

Article 1st.—The society shall be called the Princeton Female Society for the support of a Female School in India.

Article 2d.—The Society shall have an annual meeting, and as many other meetings as shall be judged proper by the Society, or by those whom they shall appoint to manage their affairs.

Article 3d.—The Society shall have a patron, who shall be some respectable gentleman to be chosen by the society at their annual meetings. All the other members of the Society shall be females, married or single. The patron of the Society shall be expected to attend the annual meetings, and to counsel and aid the institution in the execution of its benevolent design.

Article 4th.—The Society shall choose annually a President, Vice-President, Secretary and Treasurer, who shall perform all the duties and services usually belonging to such officers, or which shall be assigned them by the Society.

Article 5th.—The Society at its annual meeting, shall choose an acting committee, consisting of seven members, which shall organize itself with such officers as may be deemed expedient—shall solicit and collect subscriptions, and receive donations, and deposit them with the treasurer—shall meet on its own appointments—shall transact all the business of the Society in its recess, and shall report to the Society all its transactions at each annual meeting, and as much oftener as required. The acting committee shall be authorized to call a meeting of the Society, whenever it may judge such a meeting expedient.

Article 6th—Every female paying one dollar per annum, or twenty-five cents quarterly, shall be a member of the Society.

Article 7th.—It shall be the first object of the Society to establish a female school in the island of Ceylon, under the care of the American missionaries there, in which female children shall be taught to read and write, and other branches of useful knowledge, and in which they shall be instructed in the Christian religion, and as far as possible formed to Christian piety.

Article 8th.—Through its patron the Society will communicate with "The Society of Inquiry on the subject of Missions in the Theological Seminary at Princeton," and endeavour to avail itself of the aid of that society in carrying its benevolent design into effect.

Article 9th.—If under the smiles of Providence the funds of the Society shall be more than adequate to the support of one female school, they shall be appropriated to the erection of another, or as many as they shall be sufficient to support; and if unhappily female schools cannot be established, the funds of the Society shall be applied to other missionary purposes in India, always however with a special reference to the benefit of the female sex.

We have been authorized to state, that a society was formed under the foregoing constitution, in October last; and that the treasurer has lately remitted eighty-four dollars to the treasurer of "The American Board of Commissioners for Foreign Missions"—strictly appropriated to the purpose for which it was contributed, agreeably to the provisions of this constitution.

CIRCULAR LETTER.

To the Congregation of ———.

Brethren—The Board of Directors of the Theological Seminary of the Presbyterian Church, in the United States, located at Princeton, New Jersey, beg leave, as its constituted guardians, to call the attention of the churches to its situation and necessities.

It has now been in existence eleven years, and the churches have had an opportunity of judging of its importance to the interests of the Redeemer's kingdom. Many of its pupils are now filling with much acceptance and usefulness, important stations in the church, as pastors of congregations. Many of them have engaged for a time in missionary labours among the destitute; and through their instrumentality, many waste places have been built up, and new churches have been collected in our extensive new settlements. And several of them have engaged for life in missions to the heathen.

Every year this institution has been growing in importance, and usefulness to the church.—The number of its students the last winter was *ninety-six*. It has no resources for its support but the liberality of the church. Whenever a permanent

fund is obtained, the proceeds of which will be annually sufficient to meet the current expenses of the institution, it will not be necessary any more to call on our churches; but until then the call must be repeated, or the operations of the institution must be suspended. Much has been done towards establishing a permanent fund, of which only the interest can be used; but the proceeds of this fund are as yet altogether inadequate to support the institution. We have therefore again to make an appeal to the liberality of the churches for present assistance.

The Board of Directors in their late annual report to the General Assembly, stated that "the contingent fund will be entirely inadequate to meet the current expenses of the institution for the ensuing year."

In consequence of this statement, the General Assembly passed the following resolution: "Whereas the Board of Directors report, that the contingent fund is entirely inadequate to meet the current expenses of the ensuing year, resolved, that the Directors be required to write to such congregations as they may think proper, and request that a *collection* be *immediately* taken up, to assist in meeting the current expenses of the year."

In conformity with this direction of the General Assembly, dear brethren, the Board ask, and earnestly solicit you to make a *collection*, for the *contingent fund* of the Seminary. On this aid, with the interest of the permanent fund, they rely for the means to pay the salaries of the Professors, the ensuing year.

The importance of the institution must now be so well known and appreciated, that it must be unnecessary to present any other argument to ensure the collection requested, if circumstances will admit, than the fact of its embarrassments.

Let the collections when made, be transmitted to ISAAC SNOWDEN, Esq. the Treasurer of the General Assembly, Philadelphia.

Signed by order of the Board,
JOHN M'DOWELL, *Secretary.*
July 1, 1823.

We apprehend that, for want of attention, a mistake is sometimes made, in regard to the necessity and importance of providing for the CONTINGENT fund of the Theological Seminary—a mistake which, if it exist, ought certainly to be immediately corrected. From seeing the amount of receipts published every month by the treasurer, and not attending to the nature of the items, an impression may be received—and we are informed that it has been received—that the institution cannot possibly want money, when so much goes into the treasury every month. Let it then be remarked, that almost the whole of these receipts go to the *Permanent*, and not to the *Contingent* fund. When the Permanent fund shall become such as that the *interest* of the capital sum will defray all the *contingent* expenses, then, and not till then, the institution will no longer stand in need of annual contributions. It does most *urgently* need them at *the present time.* The salaries of the professors, for which the faith of the Presbyterian church is pledged, cannot be paid without these contributions. We hope the churches will give this circumstance a very serious consideration; and that none that are not peculiarly circumstanced will withhold a contribution. We regret that we did not receive the foregoing communication in time to insert it in our last number. But a contribution will still be in season by any congregation that has not yet made it.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of August last, viz.

Of Rev. John Codman, of Dorchester, Mass. his third year's payment of his generous subscription of $100 a year for ten years, for the Contingent Fund - - - - -	$100 00
Of Mr. Samuel Morrow, Fourth Presbyterian Church, Philadelphia, for ditto - - -	15 34
Of Rev. George W. Janvier, a donation from Mrs. Elizabeth Nieukirk, of Pittsgrove, N. J. for ditto - - - - -	4 00
Of Rev. Reuben Post, First Presbyterian Church, Washington City, for ditto - - -	10 00
Of Rev. John Cousar, of Salem, S. C. "$53 19 from the Salem Union Auxiliary Society, S. C. one half is for the General Board of Education—or the Education Society under the care of the General Assem-	

bly," which has been paid to the treasurer of that society, being $26 60, and the other half is for this fund - -	26 59
Of James B. Ross, Esq. of Chambersburg, Penn. from Falling Spring Church, Rev. David Denny, pastor, for ditto -	10 00
Of Rev. Wm. J. Armstrong, Trenton Church, per Rev. Moses T. Harris, for ditto -	17 12
Of Rev. Joseph Barr, from Leacock $13 50, and from Middle Octorara $13 50, for ditto	27 00
Amount received for the Contingent Fund -	210 05
Of Rev. Dr. Janeway, his second instalment for the Oriental and Biblical Literature Professorship - - - - -	50 00
Of Rev. Lemuel F. Leake $19 for N. Y. and N. J. Professorship, viz.	
Hardwick $7 40, Mr. John Cook's donation $1 -	8 40
Easton, on Mr. Kirkpatrick's paper - - - -	4 00
Knowlton $3 25, Oxford, on Mr. K.'s paper $2 35 -	5 60
And a donation from George R. King, Esq. - -	1 00
Of Rev. Charles Webster $30, for ditto, viz.	
$15 from an individual, $6 from another, $1 from another, and $8 collections in Hempstead Church -	30 00
Of Rev. John Cousar, of Salem, S. C. Mrs. Ervine's, of Mount Zion, annual contribution to the Scholarship to be endowed by the Ladies of Camden and Salem, S. C. - - - -	20 00
Of the U. S. Branch Bank, New York, the second year's interest of the Nephew Scholarship	175 00
Of Rev. Wm. J. Armstrong, of Trenton, N. J. per Rev. Moses T. Harris, on account of his proportion of the Scholarship to be endowed by the Senior Class of 1819 - - -	100 00
Total	$604 05

We have shared in the grief which we know will be felt by many, on observing in the publick papers a note, with the signature of the Rev. Dr. Carey of Serampore, announcing the death of that eminent and excellent missionary, the Rev. WILLIAM WARD; who was endeared to many in this country, not only by his publick services and general character, but by a very delightful personal acquaintance—He died of the cholera morbus, at Serampore, after an illness of only a few hours continuance.—"Be ye also ready."

As the minutes of the General Assembly are now printed and distributed, in a pamphlet form, we have supposed that we might delay the publication of the remainder of them for another month, with little disappointment to our readers.

Literary and Philosophical Intelligence.

The total population of Hindostan is estimated at 134,000,000, and 1,280,000 square miles.

General direction of Lightning.—It results from a series of observations made in Germany, and communicated to Kefferstein, that the general direction of lightning is from East to West, comparatively seldom from North to South. It appears from another series of observations in Germany, that most of the lightning rises in the west, and extends towards the east. Numerous observations have been made on the effects of lightning on trees of different kinds. Experienced foresters tell us that the oak is often struck, but the beech seldom, even in those cases where the trees are intermixed.

Matrix of the Brazilian Diamond.—In Mr. Heuland's splendid collection, there is a Brazilian diamond imbedded in brown iron-ore; another, also in brown iron-ore, in the possession of M. Schuch, librarian to the Crown Princess of Portugal; and Eschwege has in his own cabinet a mass of brown iron-ore, in which there is a diamond in a drusy cavity of a green mineral, conjectured to be arseniate of iron. From these facts, he infers, that the matrix or original repository, of the diamond of Brazil, is brown iron-ore, which occurs in beds of slaty quartose micaceous iron-ore, or in beds composed of iron-glance

and magnetic iron-ore, named by him Itabirite, both of which are subordinate to what he considers as primitive clay slate.

On the Absence of Carbonic Acid in the Atmosphere over the Sea.—M. Vogel found that atmospheric air taken over the sea half a mile from the sea shore of Doberan, contained so little carbonic acid, that a solution of pure barytes was hardly made turbid by it; while the same bulk of air taken on shore produced a considerable quantity of carbonate of barytes.

M. Vogel repeated these experiments in 1822 in the channel, two leagues from Dieppe, where he emptied a large bottle with distilled water, and tried the air afterwards with a solution of pure barytes, which became so little turbid that it hardly could be perceived; when the experiment was repeated on shore, the solution of barytes became extremely turbid. M. Vogel adds, this may easily be conceived; as the animal substances, although they easily putrify and form carbonic acid, cannot communicate it to the air, because the sea-water absorbs it.

A. Finley, Philadelphia, will immediately put to press, "An Essay on Faith," by Thomas Erskine, author of "Remarks on the Internal Evidence," &c.

Alexander Towar, No. 255, Market street, Philadelphia, intends publishing an edition of Dr. Kidd's Dissertation on the Eternal Sonship of Christ.

View of Publick Affairs.

The statements in the publick papers during the last month, relative to the contending parties in Spain, are so various and contradictory that we are utterly at a loss to form a satisfactory opinion either of the actual state or future prospects of that unhappy country, in regard to the existing conflict. Some facts, however, seem to be pretty well authenticated, and we shall endeavour to state them—Those unfavourable to the constitutional cause—or which are so considered by its enemies are—That Cadiz, to which the Cortes have fled for refuge with the king of Spain, (who is manifestly a prisoner,) is invested both by land and water by a formidable French force—That the French arms have been successful in nearly every action of any consequence with the constitutional troops, and are able to hold in a state of siege all the fortresses which have not been surrendered to them—That Morillo, and Saarfield, or Saar Seld, two constitutional generals of high rank, have deserted and joined the French, the former carrying with him a large part of his army—And that the knowledge that the king is under restraint, and really hostile to the proceedings of the Cortes, has had a considerable influence both on several corps of the army, and among the inhabitants of several towns and regions of the country, to render them disaffected to the constitutional cause—Perhaps it ought also to be added, that there seems reason to believe that the constitutional leaders in Cadiz are not well agreed among themselves, on several important matters, especially as to the manner in which they ought to dispose of the king—There is a report that they have made overtures to the royal junta at Madrid to treat about releasing him.

On the other hand, it is well known that Cadiz is so situated and fortified that it will hardly be reduced, except by famine, or by treachery—That, although the accounts are somewhat contradictory, there is pretty good evidence that it is well provisioned; that supplies by water can scarcely be prevented; and that the military and political chief, General Valdez, is an officer on whose talents and fidelity great reliance may be placed—That, although the French have gained almost every battle that has been fought, yet that their victories of late have not been gained, as for a time they were, without a strenuous resistance; and in several instances have been won, only because their numbers and discipline were superior to those of their enemies; and that if this continues long they will be exterminated even by their victories—That, although defection and desertion has taken place to a considerable extent, this has only served to rid the constitutional cause of the traitors who were its most dangerous enemies, and to leave the remainder united and true to the constitution and the Cortes—That able and faithful generals, in sufficient numbers, yet remain—Alvava, Riego, Balasteros, Quiroga, Mina, Zayas, the British general Sir Robert Wilson, and several others, are decisively and actively engaged, in various parts of Spain, in harassing the French armies, and have lately made them pay dear for their successes. The French, it is stated, have even been compelled to abandon Seville—Nor do we think it a circumstance of minor importance, on this side of the statement, that Don Victor Saez, the ambassador from the Regency of Spain in Madrid to the court of London, has been refused an audience by the British minister Mr. Canning. This will encourage the Cortes, and offend the Holy Alliance, and perhaps in the event make Britain the ally of the consti-

tutional cause in Spain.—On the whole, it would give us no surprise if we should soon learn that Cadiz, with the king and Cortes, was captured by the French: or, on the other hand, that the invaders had been put to the worse, and were likely to be driven from the Spanish soil, or to perish on it. We believe, as we have heretofore stated, that *both* the contending parties are yet to suffer greatly—and that Spain, notwithstanding, will eventually be delivered from the bondage and superstition under which she has so long groaned.

In Portugal, regal and tyrannical domination have completely the ascendant, for the present. Yet there have lately appeared symptoms of great dissatisfaction with the measures of the court. Amyrante has been rewarded for his loyal zeal by being made a lieutenant general.

The Pope of Rome, by a fall in his chamber, has broken his thigh bone, and is represented as suffering great anguish, and not likely to recover. "The patient—says a letter—is not aware of his dangerous situation: he has not been told of the fracture." Is not this concealment wonderful?

The affairs of Greece continue to wear an encouraging aspect. The Greek leaders are more united: something like a regular government is organized in the Peloponnesus. The whole population appears to be highly animated by the spirit of freedom, and both by land and water they have made every preparation in their power to resist their oppressors, and to defend themselves with effect. But from the last accounts a dreadful conflict was impending. A large Turkish fleet and army were hovering about their islands and their coasts, and a most sanguinary and exterminating warfare was likely soon to commence. In the mean time it appears that Thessaly had revolted from the Turks, and was likely to give employment to a part of the force which was destined to the Morea—We are anxious for the events of the passing season. Our wishes and our prayers are for the emancipation of the Greeks; and we suggest to our Christian brethren whether prayers in their behalf ought not to be offered up in all our worshipping assemblies.

The British Parliament was prorogued on the 19th of July to the 30th of the present month. It appears that the commerce and finances of Britain are in an improved and improving state. The disturbances in Ireland still continue. That unhappy country appears to be in a state of distress and agitation of which it is not easy to foresee the issue.

Within the past month the publick papers have made known a number of events of considerable importance, which have taken place in Southern America. In Mexico a congress is to meet on the 31st of October, to form a constitution for that extensive and interesting country. A letter from Mexico says, "there is very little doubt but that the government will be a federative republick—many of the provinces having declared for such a form of government."

The Colombian squadron has completely defeated the Spanish flotilla which lay before Maracaibo. The Spaniards it is said confess the loss of 1500 men, amongst whom they count 160 officers. The town of Maracaibo, however, was still held by Morales, the Spanish general. The Colombian republick, it would seem, is on the whole in a more settled state than any of the other provinces that have revolted from Spain.

Lord Cochrane has captured the larger part of the Portuguese fleet on the coast of Brazil, and sent his prizes into Bahia and Pernambuco. The constitutional authorities at Pernambuco under the authority of the Emperor Don Pedro I., have issued a proclamation, to show the Pernambucans that they have no concern with the late revolution in Portugal in favour of royalty—That they are and ought to be completely independent of the mother country, whatever may be her circumstances or form of government.

A preliminary convention was agreed upon on the 4th of July last between the government of Buenos Ayres and the commissioners of his Catholick Majesty. By this convention all hostilities are to cease within sixty days from the ratification—military stations and possessions to remain in statu quo--commerce, except in articles contraband of war, to be fully restored between the parties—the suspension of hostilities to continue for eighteen months—the government of Buenos Ayres to negotiate with the governments of Chili, Peru, and the other provinces of Rio de la Plata, for joining in the same;—these are the principal articles.

The blessings of peace and plenty are still continued to our own country, and pestilential disease has not yet been permitted to visit any of the cities on our sea-board. In a number of places, however, the diseases of the season—fever and dysentery—are prevalent. The environs of Philadelphia, as well as the adjacent country, are at this time suffering greatly. The mortality indeed is not great; but sickness has become so general among the poor in the suburbs, that a meeting of the citizens has been called, and measures have been taken to obtain contributions, and to make provision ge-

nerally, for their relief. The adoption of these measures is creditable to the city, and we hope they will receive the approbation of every citizen; and that all will contribute readily and liberally, according to their ability, for the relief of their suffering brethren, who are encountering the combined distresses of poverty and sickness. "He that hath pity upon the poor lendeth to the Lord; and that which he hath given will he pay him again."

TO READERS AND CORRESPONDENTS.

Πειθω shall appear in our next—We shall then also commence a review of the *correspondence*, lately published, between Professor Stuart and Dr. Miller.

TRINITARIAN, No. II, PHILALETHES, and a Biographical Sketch of WILLIAM GEORGE KREBS, late Student of the Theological Seminary at Princeton, are received, and will appear in due time.

We are informed that a report is in circulation that the editor of this miscellany intends to relinquish his connexion with it, at the close of the present year. Such a report has no foundation in truth. It is the fixed purpose of the editor not to abandon his editorial labours while his health shall permit him to continue them, and any prospect shall remain that the Christian Advocate may become *extensively* useful in the Presbyterian church. That prospect, at present, is neither so discouraging as to render effort hopeless, nor so bright as to animate with the assurance of success. Subscriptions have increased, and are continually increasing, and yet the increase is small and tardy. The avails of the work, for the present year, will but a very little exceed—perhaps scarcely equal—the expense of the publication. Yet there are subscribers to the Advocate in almost every part of the United States, and from almost every part additional patronage is gradually acquired. If the clergy, and other friends of the publication, would use a little exertion, in their neighbourhoods severally, to obtain subscribers, there is not a doubt that the work would speedily receive a support which would ensure its permanence, and realize all the expectations of those who projected, and of him who at present conducts it. The pecuniary emolument of the editor was never his chief motive to engage in this undertaking. That motive was the desire to be useful—by establishing, if he could, a periodical publication, which might be beneficial to the Christian community at large; might be the means of communicating information and discussions, interesting and useful to the Presbyterian church in particular; and which, by an appropriation of a tithe of its profits, might add a considerable sum to the charities of that church. A flattering hope was indulged that these views, particularly stated in the prospectus of the work, would call forth in its favour the prompt, and cordial, and active co-operation of numerous and influential friends. The hope, it appears, was too sanguine; but while it is not *forlorn*—and such it certainly is not at present—the editor will use his best exertions to render the Advocate deserving of the encouragement which it seeks; and which, if deserved, he would respectfully remind his brethren, it is their concern, as well as his, that it should not fail to receive.

ERRATA IN OUR LAST NUMBER.

Page 343, line 15 from bot. for αυτι read αντι.
344, „ 8 „ top, „ αυτιλυτρον r. αντιλυτρον.
360, „ 15 „ bot. „ of congress r. of Maryland.
384, „ 17 „ top, „ Zaya r. Zayas.
— „ 19 „ do. „ 300 r. 3000.